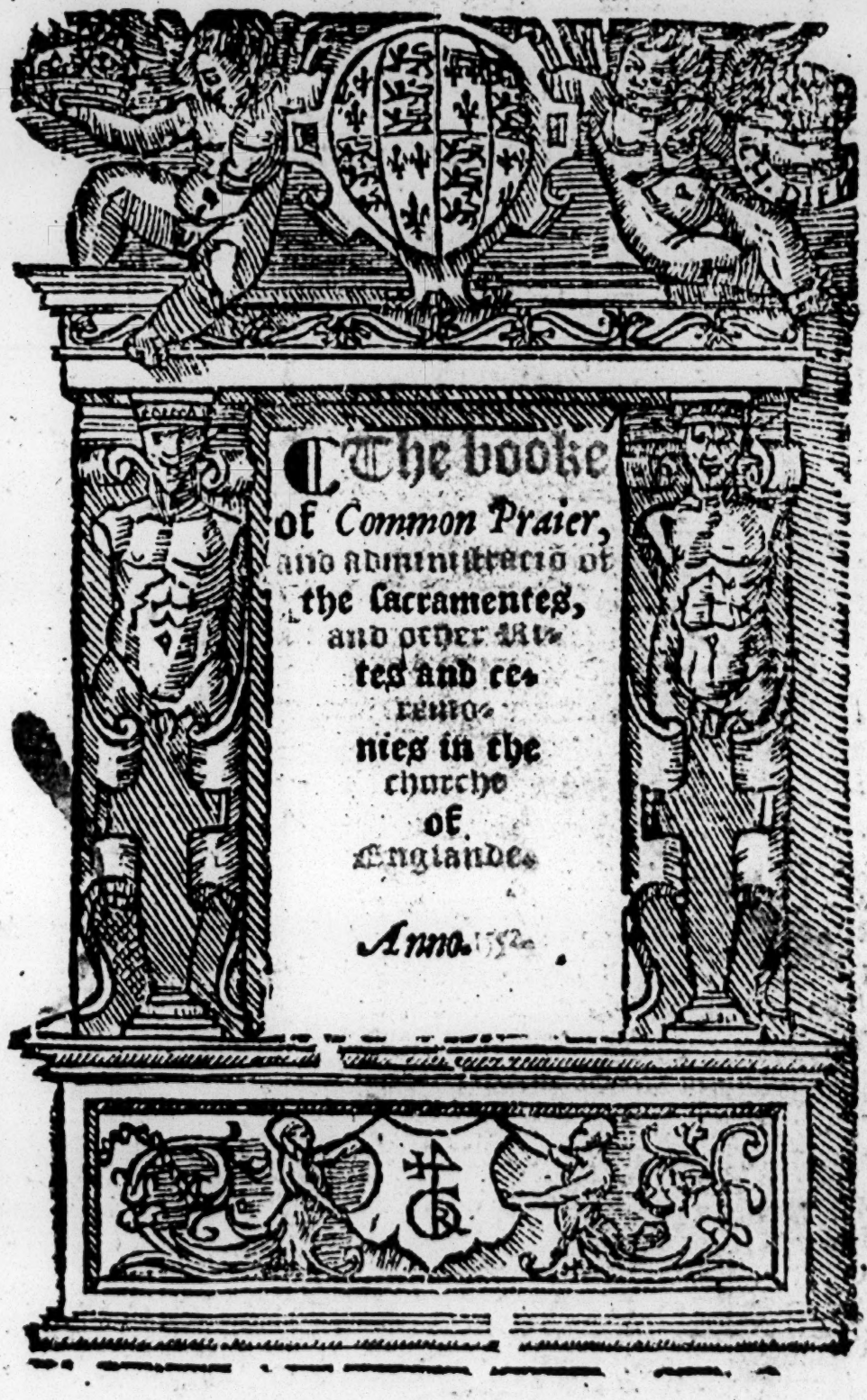
The booke
of Common Praier,
and administracio of
the sacramentes,
and other Rites
and ceremo-
nies in the
churche
of
Englande.
Anno.

¶ The contentes of this Booke.

i. An acte for the vniformitie of cõmon praier
ii. A Preface.
iii. Of Ceremonies, why some be abolished, and some reteined.
iiii. The ordre how the Psalter is appointed to bee read.
v. The Table for the ordre of the Psalmes to be saied at Mornyng and Euenyng praier.
vi. The ordre how the rest of holie Scripture is appointed to be read.
vii. Proper Psalmes and Lessons at Mornyng and Euenyng praier, for certain feastes and daies.
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xviii. The Communion of the sicke.
xix. Buriall.
xx. The thankes geuyng of women after childe birthe.
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BRITISH MUSEUM

¶ The Preface.

THere was neuer any thing by the witte of manne so well deuised, or so sure established, whiche (in continuaunce of time) hath not been corrupted: as (emōg other thinges) it maie plainly appeare by the cōmon praiers in the Churche, commōly called diuine seruice, the first originall and grounde whereof, if a man would serche out by the auncient fathers, he shall finde that thesame was not ordeined but of a good purpose, & for a greate aduauncemēt of godlinesse. For thei so ordred the matter, that all the whole Bible (or the greatest part therof) should bee read ouer ones in the yere, entendyng thereby: that the Clergie, and specially soche as were ministers of the congregacīō, should (by often readyng and meditacion of Goddes woorde) bee stirred vp to godlinesse theimselues, and bee more hable also to exhort other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And ferther, that the people (by daicly hearyng of holie scripture red in the churche) should continually profite more and more in the knowelege of God, and bee the more inflamed with the loue of his true religion. But these many yeres passed, this godlie and decente ordre of the auncient fathers, hath been so altred, broken, and neglected by plantyng in vncertain Stories, Legendes, Respōdes, Verses, vain Repeticiones, Commemoracione, and Sinodalles, that commonly whē any booke of the Bible was begonne, before three or fower Chapiters were read out, all the rest were vnread. And in this sorte the booke of Esaie was begonne in Aduent, and the booke of Genesis in Septuagesima: but thei were onely begonne, and neuer read through. After a like sorte were other Bookes of holie scripture vsed. And more ouer, where as saincte Paule would haue soche language spoken to the people in the Churche, as thei might vnderstande, & haue profite by hearyng thesame, the Seruice in this Churche of Englande (these many

yeres) hath been read in Latine to the people, whiche thei vnderstode not, so that thei haue heard with their eares onely, and their hartes, spirite, and minde, haue not been edified thereby. And furthermore, notwithstandyng that the auncient fathers, haue deuided the Psalmes into seuen portions, wherof euery one was called a Nocturne, now of late time, a fewe of theim haue been daiely sated (and ofte repeted) and the rest vtterly omitted. Moreouer, the numbre and hardnesse of the rules, called the Pie, and the manifolde chaungynges of the Seruice, was the cause, that to tourne the booke onely, was so harde and intricate a matier, that many times there was more businesse to finde out what should bee reade, then to reade it when it was founde out.

These inconueniences therefore considered, here is sette foorthe suche an ordre, whereby thesame shalbee redressed. And for a redinesse in this matier, here is drawen out a Kalendar for that purpose, whiche is plain and easie to bee vnderstanden, wherin (so moche as maie bee) the readyng of holie scriptures is so sette foorthe, that all thinges shalbee doone in ordre, without breakyng one piece therof from another. For this cause be cutte of Anthemes, Responses, Inuitatories and suche like thinges, as did breake the continuall course of the readyng of the scripture. Yet because ther is no remedie, but that of necessitie there must be some Rules, therefore certain rules are here sette foorthe, whiche as thei be fewe in numbre, so thei be plain and easie to be vnderstanden. So that here you haue an ordre for praier (as touchyng the readyng of holie scripture) moche agreable to the minde and purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are lefte out many thinges, whereof some be vntrue, some vncertain, some vain and superstitious, and it is ordeined nothing to bee read, but the verie pure worde of God, the holie scriptures, or that whiche is euidently grounded vpon thesame, and that in suche a language & ordre, as is moste

easie

eaſie and plain for the vnderſtandyng, bothe of the readers and hearers. It is alſo more cõmodious, bothe for the ſhortneſſe therof, and for the plainneſſe of the order, and for that the rules be fewe and eaſie. Ffurther more, by this order, the Curates ſhall nede none other bookes for their publique ſeruice, but this booke, and the Bible. by the meanes wherof, the people ſhall not bee at ſo greate charge for bookes, as in time paſt thei haue been.

And where heretofore there hath been greate diuerſitie, in ſaiyng, and ſingyng in Churches within this realme, ſome folowyng Saliſburie vſe, ſome Herforde vſe, ſome thuſe of Bangor, ſome of Yorke, and ſome of Lincolne: now from henſfoorth all the whole realme, ſhall haue but one vſe. And if any would iudge this waie more painfull, becauſe that all thinges muſt bee read vpon the booke, where as before by the reaſon of ſo often repetition, thei could ſaie many thinges by harte, if thoſe men will weigh their labour, with the profite & knowelege, whiche daiely thei ſhal obtein by readyng vpon the boke, thei wil not refuſe the pein in cõſideracõ of the great profite that ſhall enſue therof.

And forasmoche as nothing can almoſte be ſo plainly ſet foorth, but doubtes maie riſe in the vſe and practiſyng of theſame: to appeaſe all ſoche diuerſitie (if any ariſe) and for the reſolucion of all doubtes, concernyng the maner how to vnderſtande, doone, and execute the thinges cõteined in this booke: the parties that ſo doubte, or diuerſely take any thing, ſhall alwaie reſort to the Biſhoppe of the Dioceſe, who by his diſcretion ſhall take order for the quietyng and appeaſyng of the ſame: So that theſame order bee not contrarie to any thing conteined in this booke. And if the Biſhoppe of the Dioceſe bee in any doubte, then maie he ſende for the reſolucion therof vnto the Archebiſhoppe.

¶ Though it be appointed in the afore writ-ten Preface, that all thinges ſhalbee read and ſong in the Churche, in the Engliſhe tounge, to the ende that the congregacion

maie bee thereby edified, yet it is not meant but when menne saie Morning and Euening prayer priuatly, thei maie saie the same in any language that thei themselues dooe vnderstande.

¶ And all Priestes and Deacones, shalbee bounde to saie daiely, the Morning and Euening prayer, either priuatly or openly, except thei bee letted by preachyng, studying of diuinitie, or by some other vrgent cause.

¶ And the Curate that ministreth in euery parishe Churche, or Chapell, beeyng at home, and not beyng otherwise reasonably letted, shall saie the same in the Parishe Churche, or Chapell, where he ministreth, and shall tolle a Belle thereto, a conuenient time before he beginne, that soche as bee disposed, maie come to heare Goddes woorde, and to praie with him.

Of

Of Ceremonies, why some bee abolished, and some reteined.

OF soche ceremonies as be vsed in the churche and haue had their b ginnyng, by thinstitucion of mã: some at the first were of godly entente and purpose deuised, and yet at length tourned to vanitie and superstition: some entred into the churche, by vndiscrete deuocion, and soche a zeale, as was without knowlege, and for because thei were winked at in the begimnyng, thei grue daicly to more and more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue morhe blinded the people, and obscured the glorie of God, are worthy to bee cut awaie, and cleane reiected. Other there bee, whiche although thei haue been deuised by man: yet it is thought good, to reserue theim still, aswell for a decent ordre in the churche (for the whiche thei were first deuised) as because thei pertein to edification. whereunto al thinges dooen in the churche (as the Apostle teacheth) ought to be referred. And although the kepyng, or omittyng of a ceremonie (in it self consydered) is but a small thing: yet the wilfull and contempteous transgression, and breakyng of a common ordre, and discipline: is no small offence before God.

Let al thinges be doen emõg you (saieth. S. Paule) in a semely and due ordre. The appointemente of the which ordre, perteineth not to priuate mẽ, therfore no man ought to take in hand, or presume to appoinct or altre any publique or cõmõ ordre in Christes churche, excepte he be lawfully called & authorised therunto.

And where as in this our time, the mindes of men are so diuerse, that some thinke it a great matier of cõscience, to depart from a pece of the least of their ceremonies (thei be so addicted to their olde customes) and again on the other side, some be so newe fangled, that thei would innouate all thing, and so dooe despise the olde, that nothing can like theim, but that is newe: it was thought expedient, not so moche to haue respecte how to please & satisfie, either of these partes, as how

to please God, and profite theim bothe. And yet least any man should be offended (whom good reason might satisfie) here bee certain causes rendred, why some of the accustomed ceremonies be put awaie, and some reteined and kept still.

Some are put awaie, because the greate excesse and multitude of theim, hath so encreased in these latter daies, that the burthen of theim was intollerable, wherof sainct Augustine in his time complained, that thei were growen to soche a numbre, that the state of christian people, was in woorse case (concernyng that matier) then were the Jewes. And he counsailled that soche yoke and burthē, should be taken awaie, as time would serue quietly to dooe it.

But what would saincte Augustine haue saied, if he had seen the Ceremonies of late daies vsed emong vs: wherunto the multitude vsed in his time, was not to be compared. This our excessiue multitude of ceremonies was so greate, and many of theim so darke: that thei did more confounde, and darken, then declare and set foorthe Christes benefeictes vnto vs.

And besides this, Christes Gospell is not a ceremoniall lawe (as moche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure, or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, whiche dooe serue to a decent ordre, and godly discipline, and suche as be apt to stirre vp the dull minde of man, to the remēbraunce of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of thabolishment of certain ceremonies was, that thei wer so ferre abused, partly by the Superstitious blindnesse of the rude and vnlearned, and partly by the vnsaciable auarice of soche as sought more their awne lucre, then the glorie of God: that thabuses could not well be taken awaie, the thing remainyng stil. But now as concernyng those persones, whiche paraduenture will be offended, for that some of tholde ceremonies are reteined stil: if thei consider that without some ceremonies

it

it is not possible to keepe any ordre, or quiete discipline in the Churche, thei shall easely perceiue iust cause, to reforme their iudgemētes. And if thei think moche, that any of the olde dooe remaine, and would rather haue al deuised a newe: then soche men graūtyng some Ceremonies conuenient to be had, surely where the olde maie wel be vsed, there thei cānot reasonably reproue tholde, onely for their age without bewrayyng of their owne folie. For in soche a case thei ought rather to haue reuerēce vnto them, for their antiquitie, if thei wil declare them selfes to be more studious of vnitie and concorde, then of innouaciones & newefangleneſſe (whiche asmoche as maie be with the true settyng foorth of Christes Religion) is alwaies to be eschewed. Fucthermore, soche shall haue no iust cause with the Ceremonies reserued, to be offended. For as those be taken awaie, whiche were moste abused, & did burthō mēnes consciōces, without any cause: so the other that remaine, are retained for a discipline & ordre, whiche (vpon iust causes) maie bee altered and chaunged, and therefore are not to be estemed equall with Goddes lawe. And moreouer thei bee neither darke nor dombe Ceremonies, but are so sette foorth, that euery man maie vndersтāde what thei dooe meane and to what vse thei dooe serue. So that it is not like, that thei in time to come, should be abused, as the other haue been. And in these our dooynges, wee condemne no other nacions, nor prescribe any thing but to our owne people onely. For we thinke it conueniōt that euery countrie should vse soche Ceremonies, as thei shal thinke best, to the settyng foorth of Goddes honour, or glorie, and to the reducyng of the people, to a moste perfecte & Godlie liuyng, without errour or superstition. And that thei should put awaie other thinges, whiche from time to time, thei perceiue to be moste abused, as in mennes ordinaunces, it often chaunceth diuersely, in diuerse countries.

¶ The

The Table and Kalendar, expressyng the Ordre of the Psalmes and Lessons, to be saied at the Mornyng and Euenyng praier throughout the yeare, excepte certain propre feastes, as the Rules folowyng, more plainely declare.

¶ The Ordre how the Psalter is appointed to be read.

THE Psalter shalbe read through, ones euery moneth, and because that some monethes, be longer then some other be: It is thought good, to make them euē by this meanes.

¶ To euery moneth, shalbe appointed (as concernyng this purpose) iust. xxx. daies.

¶ And because Januarie and Marche hath one daie, aboue the saied numbre, and Februarie, whiche is placed betwene them bothe hath onely xxviij. daies. Februarie shal borowe of either of the monethes (of Januarie and Marche) one daie, and so the Psalter, whiche shalbe read in Februarie, must beginne the last daie of Januarie, and ende the first daie of Marche.

¶ And where as Maie, Julie, August, October, and December, hath. xxxi. daies a piece, it is ordred that the same Psalmes shalbe read the laste daie of the saied Monethes, whiche were read the daie before, so that the Psalter maie beginne again the first daie of the nexte Moneth ensuyng.

¶ Now to knowe what Psalmes shalbe read euery daie, looke in the Kalendar, the numbre that is appointed for the Psalmes, & then finde the same numbre in this Table, and vpon that numbre shal you see, what Psalmes shalbe saied at Mornyng and Euenyng praier.

¶ And where the. C. xix. Psalme, is deuided into. xxij. porciōs and is ouerlong to be read at one time: it is so ordred that at one time, shal not be read aboue fower or fiue of the saied porcions, as you shal perceiue to be noted in this Table folowyng.

¶ And here is also to be noted, that in this Table, and in all other partes of the Seruice, where any Psalmes are appointed, the numbre is expressed after the great English Bible, whiche frō the. ix. Psalme vnto the. C. xlviij. Psalme (folowyng the diuision of the Hebrues) dooeth varie in numbres from the common Latine translation.

¶ The

¶ The Table for the Order of the Psalmes to be saied at Morning and Euening praier.

	Morning praier.	Euening praier.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii lxxxiii lxxxiiii lxxxv
xvii	lxxxvi lxxxvii lxxxviii	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. cxvii.	xcviii. xcix. C. Ci.
xx	Ci. Ciii.	Ciiii.
xxi	Cv.	Cvi.
xxii	Cvii.	Cviii. Cix.
xxiii	Cx. Cxi. Cxii. Cxiii.	Cxiiii. Cxv.
xxiiii	Cxvi. Cxvii. Cxviii.	Cxix. Jnde. iiii.
xxv	Jnde. v.	Jnde. iiii.
xxvi	Jnde. v.	Jnde. iiii.
xxvii	cxx. 121. 122. 123. 24. 125	cxxvi. cxxvii. 128. 129. 130. 131
xxviii	Cxxxii. 133. 134 135.	Cxxxvi. Cxxxvii. Cxxxviii
xxix	Cxxxix. Cxl. Cxli.	Cxlii. Cxliii.
xxx	Cxliiii. Cxlv. Cxlvi.	Cxlvii. Cxlviii. Cxlix. Cl.

¶ The ordre how the reste of the holie Scripture (beside the Psalter,) is appointed to be read.

THE olde Testamente is appointed for the first lessons, at Morning and Euening prayer, and shalbe read through euery yeare ones except certain bookes and chapiters, whiche be least edifying & might best be spared, and therefore be lefte vnread.

¶ The Newe Testamēte is appointed for the secōde lessons, at Morning and Euening prayer, and shalbe read ouer orderly euery yere thrise, beside the Epistles & Gospelles, except the Apocalips, out of the whiche there be onely certain Lessons appointed, vpon diuerse proper feastes.

¶ And to knowe what lessons shalbe read euery daie: finde the daie of the moneth in the kalendar folowyng and there ye shall perceiue the bookes and chapiters. that shalbe read for the Lessons, bothe at Morning & Euening prayer.

¶ And here is to bee noted, that whensoeuer there be any proper Psalmes and Lessons, appointed for any feast, moueable, or vnmoueable: then the Psalmes and Lessons, appointed in the kalendar, shalbe omitted for that time.

¶ Ye must note also that the Collecte, Epistle & Gospel, appointed for the Sūdaie, shal serue al the weeke after, except there fal some feast, that hath his proper.

¶ This is also to be noted, cōcernyng the Leape yeres that the .xxv. daie of Februarie, whiche in Leape yeare is coumpted for twoo daies, shal in those twoo daies, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be saied the first daie, shal also serue for the seconde daie.

¶ Also, wherelocuer the beginnyng of any Lesson, Epistle, or Gospel is not expressed, there ye must begyn at the beginnyng of the chapiter.

¶ And wherelocuer is not expressed, how farre shalbe read, there shal you read to the ende of the chapiter.

¶ Proper

¶ Proper Psalmes and Lessons, for diuerse feastes and daies at Morning and Euening praier.

On Christemas daie, at morning praier.	Psal. xix. Psal. xlv. Psal. lxxxv.	The first Lesson. Esaie. ix. The. ii. Les. Luk. ii. (vnto) And vnto men a good wil.
At Euening praier.	Psal. lxxxix Psalme. cx. Psal. cxxxii	The first lesson. Esa. vii. God spake ones again to Achas, &c. vnto the ende. The seconde les. Tit. iii. The kindnes & loue, &c. (vnto) foolishe questiõs.
On S. Stephens daie, at Morning praier.		The seconde lesson. Actes. vi. and. vii. Stephene full of faieth & power (vnto) And when fowertie yeares were, &c.
At Euening praier.		The seconde lesson. Actes. vii. And when fowertie yeares were expired, there appeared vnto Moses, &c. (vnto) Stephen ful of the holie Ghoste.
On S. Jhõ the Euãgelistes daie, at morning pra.		The seconde lesson. Apocalips the first, the whole chapiter.
At Euening praier.		The seconde lesson. Apocalips. xxii.
On the Innocẽtes daie, at morning praier.		The first lesson. Jere. xxxi. (vnto) Moreouer I heard Ephraim.
On the Circũcumcisiõ daie, at morning praier.		The first lesson. Genesis. xvii. The seconde lesson. Roma. ii.
At Euening praier.		The. i. les. Deute. x. And now Israel, &c. The seconde lesson. Coll. ii.
On the Epiphanie, at morning praier.		The first lesson. Esaie. lx. The seconde lesson. Luke. iii. And it fortuned, &c.
At Euening praier.		The first lesson. Esaie. xlix. The seconde Lesson. Jhon. ii. After this he went doune to Caphernaum.

On Wedenſdaie before Eaſter, at morning praier.	The firſt Leſſon. Ozee. xiii. xiiii.
On Thurſdaie before Eaſter, at Euenyng praier	The firſt Leſſon. Daniel. ix.
At Euenyng praier.	The firſt Leſſon. Jeremie. xxxi.
On goodfridaie at Morning praier.	The firſt Leſſon. Gene. xxii.
At Euenyng praier.	The firſt Leſſon. Eſaie. liii.
On Eaſter euen at Morning praier.	The firſt Leſſon. Zachar. ix.
On Eaſter daie at Morning praier.	Pſal. ii. / Pſal. lvii. / Pſal. Cxi. — The firſt leſſon. Exod. xii. The ſeconde leſſon. Ro. vi.
At Euenyng praier.	Pſal. Cxiii. / Pſal. cxiiii. / Pſal. cxviii. — The ſeconde leſſ. Actes. ii.
On Mondaie in Eaſter weeke, at morning praier.	The ſecond leſſon. Math. xxviii.
At Euenyng praier.	The ſeconde leſſon. Actes. iii.
On Tuiſdaie, in Eaſter weeke, at morning praier.	The ſeconde Leſſon. Luke. xxiiii. (vnto) And beholde two of them.
At Euenyng praier.	The ſeconde Leſſon. i. Corin. xv.
On the Aſcenſiõ daie, at morning praier.	Pſalm. viii. / Pſalm. xv. / Pſalm. xxi. — The. ii. leſſon. Jhon. xiiii.
At Euenyng praier.	Pſal. xxiiii. / Pſal. xlviii. / Pſal. cviii. — The. ii. Leſſon. Ephe. iiii.

On Witſondaie at Moꝛnyng pꝛaier.	Pſal. xlviii. Pſal. lxvii.	The ſeconde leſſon. Act. ij. Thō Peter opened his. ꝛc.
At Euenyng pꝛaier.	Pſal. ciiii. Pſalm. cxlv	The. ij. leſſon. Actes. xix. It foꝛtuned when Apollo went to Coꝛinthū. ꝛc. (vnto) After theſe thinges.
On Trinitie ſondaie, at moꝛnyng pꝛaier.		The firſt Leſſon. Geneſis. xviii. The ſeconde Leſſon. Math. iii.
Conuerſion of S. Paul at moꝛnyng pꝛaier.		The ſeconde Leſſon. Actes. xxii. (vnto) Thei hearde him.
At Euenyng pꝛaier.		The ſeconde leſſon. Actes. xxvi.
Saincte Barnabies daie, at moꝛnyng pꝛaier		The ſeconde Leſſon. Actes. xiiii.
At Euenyng pꝛaier.		The ſeconde Leſſon. Act. xv (vnto) After certaine daies.
Saincte Jhon baptiſtes daie, at moꝛnyng pꝛaier		The firſt Leſſon. Malach. iii. The ſeconde Leſſon. Math. iii
At Euenyng pꝛaier.		The firſt Leſſon. Malach. iiii. The ſeconde Leſſon. Math. xiiii (vnto) when Jeſus heard.
Sainct Peters daie, at moꝛnyng pꝛaier.		The ſeconde Leſſon. Actes. iii.
At Euenyng pꝛaier.		The ſeconde Leſſon. Actes. iiii.
All Sainctes daie at Moꝛnyng pꝛaier.		The firſt leſſon. Sapience. iii. (vnto) Bleſſed is rather the barrain. The ſeconde Leſſon. Hebꝛ xi. xii. Sainctes by faieth ſubdued (vnto) If you endure chaſtiſyng.
At Euenyng pꝛaier.		The firſt Leſſon. Sapience. v. (vnto) Hie ſcloſie alſo. The ſeconde Leſſon. Apocali. xix. (vnto) And I ſawe an Aungelle ſtande.

An Almanacke for xix. Yeares.

The yeare of our Lorde.	The golden number.	The epact.	The Cycle of the Moone.	Sonnicall letter.	Easter day.
M.D.lii.	xiiii.	iiii.	xxi.	C. B.	xvii. Aprill.
M.D.liii.	xv.	xv.	xxii.	A.	ii. Aprill.
M.D.liiii.	xvi.	xxvi	xxiii	G.	xxv. March.
M.D.lv.	xvii.	vii.	xxiiii	F.	xiiii. Aprill.
M.D.lvi.	xviii	xviii.	xxv.	E. D.	v. Aprill.
M.D.lvii.	xix.	xxix.	xxvi.	C.	xviii. Aprill.
M.D.lviii.	i.	xi.	xxvii.	B.	x. Aprill.
M.D.lix.	ii.	xxii.	xxviii.	A.	xxvi. March.
M.D.lx.	iii.	iii.	i.	G. F.	xiiii. Aprill.
M.D.lxi.	iiii.	xiiii.	ii.	E.	vi. Aprill.
M.D.lxii.	v.	xxv.	iii.	D.	xxii. March.
M.D.lxiii.	vi.	xxvi.	iiii.	C.	xi. Aprill.
M.D.lxiiii.	vii.	xvii.	v.	B. A.	iii. Aprill.
M.D.lxv.	viii.	xxviii.	vi.	G.	xxii. Aprill.
M.D.lxvi.	ix.	ix.	vii.	F.	vii. Aprill.
M.D.lxvii.	x.	xx.	viii.	E.	xxx. March.
M.D.lxviii.	xi.	i.	ix.	D. C.	viii. March.
M.D.lxix.	xii.	xii.	x.	B.	x. Aprill.
M.D.lxx.	xiii.	xxiii.	xi.	A.	xxvi. March.

A briefe declaration when euery Terme beginneth, and endeth.

BE it knowen that EASTER terme beginneth alwaies the. xviii. daie after Easter, rekenyng Easter daie for one, and endeth the mondaie nexte after the Ascention daie.

Trinitie terme beginneth alwaie the fridaie nexte after Corpus Christi daie, and endeth the. xxviii. daie of June.

Michelmas Terme beginneth the nine or tenth daie of October, & endeth the. xxviii. or. xxix. daie of Nouembre.

Hillarie terme beginneth the. xxiii. or. xxiiii daie of Januarie, and endeth the. xii. or. xiii. daie of Februarie.

In Easter terme on the Ascention daie. In Trinitie terme on the Natiuitie of. S. John Bap. In Michelmas terme on alhallowes daie. In Hillarie terme, on Candlemas daie: the kinges Iudges at Westminster dooe not vse to sit in iudgement, nor vpon any Sondaies.

b.i.

KL Januarie hath .xxxi. daies.

iii	A	Kalend.		ℂ Circumcision.	i
	b	iiii.	No.		ii
xi	c	iii.	No.		iii
	d	Pzid.	No.		iiii
xix	e	Nonas.			v
viii	f	viii.	Id.	ℂ Epiphanie.	vi
	g	vii.	Id.		vii
xvi	A	vi.	Id.		viii
v	b	v.	Id.		ix
	c	iiii.	Id.	ℂ Sol in Aquarius.	x
xiii	d	iii.	Id.		xi
ii	e	Pzid.	Id.		xii
	f	Idus.			xiii
x	g	xix.	kl.	Februarii.	xiiii
	A	xviii.	kl.		xv
xviii	b	xvii.	kl.		xvi
vii	c	xvi.	kl.		xvii
	d	xv.	kl.		xviii
xv	e	xiiii.	kl.		xix
iiii	f	xiii.	kl.	Fabian and Sastian.	xx
	g	xii.	kl.	Saincte Agnes.	xxi
xii	A	xi.	kl.	Saincte Vincent.	xxii
i	b	x.	kl.		xxiii
	c	ix.	kl.		xxiiii
ix	d	viii.	kl.	Conuersion of Paule.	xxv
	e	vii.	kl.		xxvi
xvii.	f	vi.	kl.		xxvii
vi	g	v.	kl.		xxviii
	A	iiii.	kl.		xxix
xiiii	b	iii.	kl.		xxx
iii	c	Pzid.	kl.		xxxi

	Mornyng Praier.		Euenyng Praier.	
Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	Gene. xviii.	Roma. ii	Deutero. x	Colloss. i
ii	Genesis. i.	Mathew. i	Genesis. ii	Roma. i
iii	iii	ii	iiii	ii
iiii	v	iii	vi	iii
v	vii	iiii	viii	iiii
vi	Esaie. ix	Luke. iii	Esaie. xlix	Jhon. i
vii	Genesis. ix	Math. v	Genesis. xi	Roma. v
viii	xii	vi	xiii	vi
ix	xiiii	vii	xv	vii
x	xvi	viii	xvii	viii
xi	xviii	ix	xix	ix
xii	xx	x	xxi	x
xiii	xxii	xi	xxiii	xi
xiiii	xxiiii	xii	xxv	xii
xv	xxvi	xiii	xxvii	xiii
xvi	xxviii	xiiii	xxix	xiiii
xvii	xxx	xv	xxxi	xv
xviii	xxxii	xvi	xxxiii	xvi
xix	xxxiiii	xvii	xxxv	i. Cozin. i
xx	xxxvi	xviii	xxxvii	ii
xxi	xxxix	xix	xxxix	iii
xxii	xl	xx	xli	iiii
xxiii	xlii	xxi	xliii	v
xxiiii	xliiii	xxii	xlv	vi
xxv	xlvi	Actes. xxii	xlvii	Actes. xxvi
xxvi	xlviii	Mat. xxiii	xlix	i. Cozi. vii
xxvii	l	xxiiii	Exodus. i	viii
xxviii	Exodus. ii	xxv	iii	ix
xxix	iiii	xxvi	v	x
xxx	vi	xxvii	vii	xi
i	viii	xxviii	ix	xii

KL Febzuarie hath.xxviii. daies.

	d	Kalend.		☾Fiche.	i
xi	e	iiii.	No.	☾Puriſicacion of Ma.	.ii
xix	f	iii.	No.	☾Saincte Blaſe.	iii
viii	g	Pzid.	No.		iiii
	A	Nonas.		☾Saincte Agath.	v
xvi	b	viii.	Id.	☾Saincte Dozothe.	vi
v	c	vii.	Id.		vii
	d	vi.	Id.	☾Sol in Piſces.	viii
xiii	e	v.	Id.		ix
ii	f	iiii.	Id.		x
	g	iii.	Id.		xi
x	A	Pzid.	Id.		xii
	b	Idus.			xiii
xviii	c	xvi.	kl. Mar.	☾S. Valentine.	xiiii
vii	d	xv.	kl.		xv
	e	xiiii.	kl.		xvi
xv	f	xiii.	kl.		xvii
iiii	g	xii.	kl.		xviii
	A	xi.	kl.		xix
xii	b	x.	kl.		xx
i	c	ix.	kl.		xxi
	d	viii.	kl.	☾Saincte Peter.	xxii
ix	e	vii.	kl.	☾Fiche.	xxiii
	f	vi.	kl.	☾Saincte Mathias.	xxiiii
xvii	g	v.	kl.		xxv
vi	A	iiii.	kl.		xxvi
	b	iii.	kl.		xxvii
xiiii	c	Pzid.	kl.		xxviii

Mornyng Prayer. Euenyng Prayer.

Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
ii	Exodus. x	Marke. i	Exodi. xi	i. Cor. xiii
iii	xii	ii	xiii	xiiii
iiii	xiiii	iii	xv	xv
v	xvi	iiii	xvii	xvi
vi	xviii	v	xix	ii. Cor. i
vii	xx	vi	xxi	ii
viii	xxii	vii	xxiii	iii
ix	xxiiii	viii	xxxii	iiii
x	xxxiii	ix	xxxiiii	v
xi	xxxv	x	xl	vi
xii	Leui. xviii	xi	Leuiti. xix	vii
xiii	xx	xii	Numeri. x.	viii
xiiii	Numeri xi	xiii	xii	ix
xv	xiii	xiiii	xiiii	x
xvi	xv	xv	xvi	xi
xvii	xvii	xvi	xviii	xii
xviii	xix	Luke. di. i	xx	xiii
xix	xxi	di. i	xxii	Galath. i
xx	xxiii	ii	xxiiii	ii
xxi	xxv	iii	xxvi	iii
xxii	xxvii	iiii	xxviii	iiii
xxiii	xxix	v	xxx	v
xxiiii	xxxi	vi	xxxii	vi
xxv	xxxiii	vii	xxxiiii	Ephes. i
xxvi	xxxv	viii	xxxvi	ii
xxvii	Deutero. i	ix	Deutero. ii	iii
xxviii	iii	x	iiii	iiii
xxix	v	xi	vi	v

KL Marche hath .xxxi. daies.

iii	d	Kalend.		¶ Saincte Dauie:	i
	e	vi.	No.	¶ Saincte Chade.	ii
xi	f	v.	No.		iii
	g	iiii.	No.	¶ Saincte Adzian.	iiii
xie	a	iii.	No.		v
viii	b	Pzid.	No.		vi
	c	Nonas.			vii
xvi	d	viii.	Id.		viii
v	e	vii.	Id.		ix
	f	vi.	Id.	¶ Sol in Ariete.	x
xiii	g	v.	Id.	¶ Equinoctium.	xi
ii	a	iiii.	Id.		xii
	b	iii.	Id.		xiii
	c	Pzid.	Id.		xiiii
	d	Idus.			xv
xviii	e	xvii.	kl.	Apzilis.	xvi
vii	f	xvi.	kl.		xvii
	g	xv.	kl.	¶ Sainct Edward king.	xviii
xv	a	xiiii.	ki.		xix
iiii	b	xiii.	kl.	¶ Saincte Cuthbert.	xx
	c	xii.	kl.	¶ Saincte Benet.	xxi
xii	d	xi.	kl.		xxii
i	e	x.	kl.		xxiii
	f	ix.	kl.	¶ Fiche.	xxiiii
ix	g	viii.	kl.	¶ Annuncia. of our ladie.	xxv
	a	vii.	kl.		xxvi
xvii	b	vi.	kl.		xxvii
vi	c	v.	kl.		xxviii
	d	iiii.	kl.		xxix
xiiii	e	iii.	kl.		xxx
iii	f	Pzid.	kl.		xxxi

Psalmes.	Morning Praier. i. Lesson.	Morning Praier. ii. Lesson	Euening Praier. i. Lesson.	Euening Praier. ii. Lesson
xxx	Deute. viii	Luke. xii	Deute. viii	Ephes. vi
i	ix	xiii	x	Philipi. i
ii	xi	xiiii	xii	ii
iii	xiii	xv	xiiii	iii
iiii	xv	xvi	xvi	iiii
v	xvii	xvii	xviii	Colloss. i
vi	xix	xviii	xx	ii
vii	xxi	xix	xxii	iii
viii	xxiii	xx	xxiiii	iiii
ix	xxv	xxi	xxvi	i. Thessal. i
x	xxvii	xxii	xxviii	ii
xi	xxix	xxiii	xxx	iii
xii	xxxi	xxiiii	xxxi	iiii
xiii	xxxiii	Jhon. i	xxxiii	v
xiiii	Josue. i	ii	Josue. ii	ii. Thes. i
xv	iii	iii	iii	ii
xvi	iiii	iiii	iiii	iii
xvii	v	v	v	i. Timo. i
xviii	vi	vi	vi	ii. iii
xix	vii	vii	vii	iiii
xx	viii	viii	viii	v
xxi	ix	ix	ix	vi
xxii	x	x	xi	ii. Timo. i
xxiii	xii	xi	xx	ii
xxiiii	xxi	xii	xxii	iii
xxv	xxiii	xiii	xxiiii	iiii
xxvi	Judic. i	xiiii	Judic. ii	Titus. i
xxvii	iii	xv	iiii	ii. iii
xxviii	v	xvi	vi	Philem. i
xxix	vii	xvii	viii	Hebreos. i
xxx	ix	xviii	x	ii

KL Apꝛill hath.xxx. daies.

	g	Kalend.		i
xi	A	iiii.	No.	ii
	b	iii.	No.	iii
xix	c	Pꝛid.	No.	¶ S: Ambꝛose. iiii
viii	d	Nonas.		v
xvi	e	viii.	Id.	vi
v	f	vii.	Id.	vii
	g	vi.	Id.	viii
xiii	A	v.	Id.	ix
ii	b	iiii	Id.	¶ Sol in taure x
	c	iii.	Id.	xi
x	d	Pꝛid.	Id.	xii
	e	Idus.		xiii
xviii.	f	xviii:	kl.	¶ Maie. xiiii
viii	g	xvii.	kl.	xv
	A	xvi.	kl.	xvi
xv	b	xv.	kl.	xvii
iiii.	c	xiiii.	kl.	xviii
	d	xiii	kl.	xix
xii	e	xii.	kl.	xx
i	f	xi.	kl.	xxi
	g	x	kl.	xxii
ix	A	ix.	kl.	S. George. xxiii
	b	viii.	kl.	xxiiii
xvii	c	vii	kl.	¶ Marke euan. xxv
vi	d	vi	kl.	xxvi
	e	v.	kl.	xxvii
xiiii	f	iiii.	kl.	xxviii
iii	g	iii	kl.	xxix
	A	Pꝛid.	kl.	xxx

Psalmes.	Morning praier. i. Lesson.		Morning praier. ii. Lesson.		Euening praier. i. Lesson.		Euening praier. ii. Lesson.	
i	Jud.	xi	Jhon.	xix	Judic.	xii	Hebre.	iii
ii		xiii		xx		xiiii		iiii
iii		xv		xxi		xvi		v
iiii		xvii	Actes.	i		xviii		vi
v		xix		ii		xx		vii
vi		xxi		iii	Ruth.	i		viii
vii	Ruth.	ii		iiii		iii		ix
viii		iiii		v	i. Regum.	i		x
ix	i. Regū.	ii		vi		iii		xi
x		iiii		vii		v		xii
xi		vi		viii		vii		xiii
xii		viii		ix		ix	Jacob.	i
xiii		x		x		xi		ii
xiiii		xii		xi		xiii		iii
xv		xiiii		xii		xv		iiii
xvi		xvi		xiii		xvii		v
xvii		xvii		xiiii		xix	i. Petri.	i
xviii		xx		xv		xxi		ii
xix		xxii		xvi		xxiii		iii
xx		xxiiii		xvii		xxv		iiii
xxi		xxvi		xviii		xxvii		v
xxii		xxviii		xix		xxix	ii. Peter.	i
xxiii		xxx		xx		xxxi		ii
xxiiii	ii. Regū.	i		xxi	ii. Regū.	ii		iii
xxv		iii		xxii		iiii	i. Jhon.	i
xxvi		v		xxiii		vi		ii
xxvii		vii		xxiiii		viii		iii
xxviii		ix		xxv		x		iiii
xxix		xi		xxvi		xii		v
xxx		xiii		xxvii		xiiii	ii. iii. Jhon	

KL Maie hath.xxxi. daies.

xi	b Kalend.		Philip and James.	
	c vi.	No.		
xix	d v.	No.	Inuention of the Crosse.	
viii	e iiii.	No.		
	f iii.	No.		
xvi	g Pxid.	No.	Jhon poxte Latine.	
v	A Nonas.		Jhon of Beuerley.	
	b viii.	Id.		
xiii	c vii.	Id.		
xi	d vi.	Id.		
	e v.	Id.	Sol in Gemini.	
c	f iiii.	Id.	S. Pancrace.	
	g iii.	Id.		
xviii	A Pxid.	Id.		
viii	b Idus.			
	c xvii.	kl. Junii.		
xv	d xvi.	kl.		
iiii	e xv.	kl.		
	f xiiii.	kl.	S. Dunstane.	
xii	g xiii.	kl.		
i	A xii.	kl.		
	b xi.	kl.		
ix	c x.	kl.		
	d ix.	kl.		
xvii	e viii.	kl.	S. Adeline.	
vi	f vii.	kl.	S. Augustine.	
	g vi.	kl.		
xiiii	A v.	kl.		
iii	b iiii.	kl.		
	c iii.	kl.		
xi	d Pxid.	kl.	S. Pernelle.	

	Mornyng praier.		Euenyng praier.	
Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	ii. Reg. xb.	Actes. biii.	ii. Reg. xbi	Judas. i.
ii	xbii	xxbiii.	xbiii	Roma. i
iii	xix	Math. i	xx	ii
iiii	xxi	ii	xxii	iii
b	xxiii	iii	xxiiii	iiii
bi	iii. Regū. i	iiii	iii. Regū. i	b
bii	ii	b	ii	bi
biii	iii	bi	iiii	bii
ix	b	bii	ix	biii
x	ix	biii	x	ix
xi	xi	ix	xii	x
xii	xiii	x	xiiii	xi
xiii	xb	xi	xbi	xii
xiiii	xbii	xii	xbiii	xiii
xb	xix	xiii	xx	xiiii
xbi	xxi	xiiii	xxii	xb
xbii	iiii. Reg. i	xb	iiii. Reg. ii	xbi
xbiii	iii	xbi	iiii	i. Cozin. i
xix	b	xbii	bi	ii
xx	bii	xbiii	biii	iii
xxi	ix	xix	x	iiii
xxii	xi	xx	xii	b
xxiii	xiii	xxi	xiiii	bi
xxiiii	xb	xxii	xbi	bii
xxb	xbii	xxiii	xbiii	biii
xxbi	xix	xxiiii	xx	ix
xxbii	xxi	xxb	xxii	x
xxbiii	xxiii	xxbi	xxiiii	xi
xxix	xxb	xxbii	xxb	xii
xxx	i. Eldza. i	xxbiii	i. Eldzas. ii	xiii
xxx	iii	Marke. i	iiii	xiiii

KL June hath.xxx. daies.

	e	Kalend.	S. Nicodeme.	e
xix	f	iiii. No.		li
viii	g	iii. Na.	S. Erasmus.	lii
xvi	A	Pꝛid. No.		liii
v	b	Nonas	S. Bonifaca.	liiii
	c	viii. Id.		lv
xiii	d	vii. Id.		lvi
ii	e	vi. Id.		lvii
	f	v. Id.		lviii
x	g	iiii. Id.		lix
	A	iii. Id.	Barnabie Apostle.	lx
xvii	b	Pꝛid. Id.	Sol in Cancer.	lxi
vii	c	Idus		lxii
	d	xvij. kl. Julii.		lxiii
xv	e	xvi. kl.		lxiiii
viii	f	xv. kl.		lxv
	g	xiv. kl.		lxvi
xii	A	xiii. kl.		lxvii
i	b	xii. kl.		lxviii
	c	xi. kl.	Translation of Edwarde.	lxix
ix	d	x. kl.		lxx
	e	ix. kl.	S. Albane.	lxxi
xviii	f	viii. kl.	Fiche.	lxxii
vii	g	vii. kl.	Cyon Baptiste.	lxxiii
	A	vi. kl.		lxxiiii
xiiii	b	v. kl.		lxxv
iii	c	iiii. kl.		lxxvi
	d	iii. kl.	Fiche.	lxxvii
xi	e	ii. kl.	S. Peter Apostle.	lxxviii
	f	Pꝛid. kl.		lxxix
				lxxx

Psalmes.	Morning praier. i. Lesson.	Morning praier. ii. Lesson.	Euening praier. i. Lesson.	Euening praier. ii. Lesson.
i	i. Esdr. iiii	Marke. ii.	i. Esdr. v	i. Cor. xv
ii	vi	iii	vi	xvi
iii	vii	iiii	vii	ii. Corint. i
iiii	viii	v	viii	ii
v	ix	vi	x	iii
vi	ii. Esdra. i	vii	xii	iiii
vii	iiii	viii	v	v
viii	vi	ix	viii	vi
ix	ix	x	xiii	vii
x	Hester. i	xi	Hester. ii	viii
xi	iii	Actes. xiiii	iiii	Actes. xv
xii	v	Marke. xii	vi	ii. Cor. ix
xiii	vii	xiii	viii	x
xiiii	ix	xiiii	Job. i	xi
xv	Job. ii	xv	iii	xii
xvi	iiii	xvi	v	xiii
xvii	vi	Luke. i	vii	Galath. i
xviii	viii	ii	ix	ii
xix	x	iii	xi	iii
xx	xii	iiii	xiii	iiii
xxi	xiiii	v	xv	v
xxii	xvi	vi	xvii. xviii	vi
xxiii	xix	vii	xx	Ephe. i
xxiiii	Mala. iii	Math. iii	Mala. iiii	Mat. xiiii
xxv	Job. xxi	Luke. viii	Job. xxii	Ephes. ii
xxvi	xxiii	ix	xxiiii. xxv	iii
xxvii	xxvi. xxvii	x	xxviii	iiii
xxviii	xxix	xi	xxx	v
xxix	xxxi	Actes. iii	xxxii	Actes. iiii
xxx	xxiii	Luke. xi	xxxiiii	Ephe. vi

KL Julie hath.xxxi. daies.

xix	g	Kalend.			i
viii	A	vi.	No.		ii
	b	v.	No.	Translation of Martine.	iii
xvi	c	iiii.	No.		iiii
	d	iii.	No.		v
	e	Prid.	No.		vi
xiii	f	Nonis.		Dog daies.	vii
xi	g	viii.	Id.		viii
	A	vii.	Id.		ix
x	b	vi.	Id.		x
	c	v.	Id.		xi
xviii	d	iiii.	Id.		xii
viii	e	iii.	Id.	Sol in Leo.	xiii
	f	Prid.	Id.		xiiii
xv	g	Idus.			xv
iiii	A	xvii.	kl. Augusti.		xvi
	b	xvi.	kl.		xvii
xii	c	xv.	kl.		xviii
i	d	xiiii.	kl.		xix
	e	xiii.	kl.	S. Margaret	xx
ix	f	xii.	kl.		xxi
	g	xi.	kl.	S. Marie Magdalene.	xxii
xviii	A	x.	kl.		xxiii
viii	b	ix.	kl.	Fiche.	xxiiii
	c	viii.	kl.	¶ James Apostle.	xxv
xxiii	d	vii.	kl.	S. Anne.	xxvi
v	e	vi.	kl.		xxvii
	f	v.	kl.		xxviii
xv	g	iiii.	kl.		xxix
	A	iii.	kl.		xxx
xviii	b	Pridie	kl.		xxxi

Mornyng praier. *Euenyng praier.*

Psalmes.

	i. Lesson.	i. Lesson.	i. Lesson.	i. Lesson.
i	Job. xxxv.	Luke. xiii	Job. xxxvi.	Philip. i
ii	xxxvii	xiiii	xxxviii	ii
iii	xxxix	xv	xl	iii
iiii	xli	xvi	xlii	iiii
v	Prouerb. i	xvii	Prouer. ii	Collos. i
vi	iii	xviii	iiii	ii
vii	v	xix	vi	iii
viii	vii	xx	viii	iiii
ix	ix	xxi	x	i. Tessal. i
x	xi	xxii	xii	ii
xi	xiii	xxiii	xiiii	iii
xii	xv	xxiiii	xvi	iiii i
xiii	xvii	Jhon. i	xviii	v
xiiii	xix	ii	xx	ii. Tessa. i
xv	xxi	iii	xxii	ii
xvi	xxiii	iiii	xxiiii	iii
xvii	xxv	v	xxvi	i. Timo. i
xviii	xxvii	vi	xxviii	ii. iii
xix	xxix	vii	xxx	iiii
xx	xxxi	viii	Eccles. i	v
xxi	Eccles. ii	ix	iii	vi
xxii	iiii	x	vii	Timo. i
xxiii	vi	xi	viii	ii
xxiiii	viii	xii	ix	iii
xxv	x	xiii	xi	iiii
xxvi	xii	xiiii	Jerem. i	Titus. i
xxvii	Jerem. ii	xv	iii	ii. iii
xxviii	iiii	xvi	v	Philem. i
xxix	vi	xvii	vii	Hebre. i
xxx	viii	xviii	ix	ii
xxx	x	xix	xi	iii

KL August hath .xxxi. daies.

viii	c Kalend.		Lammas.	i
xvi	d iiii.	No.		ii
b	e iii.	No.		iii
	f Pxid.	No.		iiii
xiii	g Nonas.			v
ii	A viii.	Id.	Transfiguration.	vi
	b vii.	Id.	Jesus.	vii
e	c vi.	Id.		viii
	d v.	Id.		ix
xviii	e iiii.	Id.	S. Laurence.	x
xi	f iii.	Id.		xi
	g Pxid.	Id.		xii
xd	A Idus.			xiii
xiii	b xix.	kl.	Septembris.	xiiii
	c xviii.	kl.	Sol in Virgo.	xv
xiii	d xvii.	kl.		xvi
i	e xvi.	kl.		xvii
	f xv.	kl.		xviii
le	g xiiii.	kl.	S. Magnus.	xix
	A xiii.	kl.		xx
xviii	b xii.	kl.		xxi
vi	c xi.	kl.		xxii
	d x.	kl.	Fiche.	xxiii
xiiii	e ix.	kl.	¶ Bartholomewe Apostle.	xxiiii
iii	f viii.	kl.		xxv
	g vii.	kl.		xxvi
vi	A vi.	kl.		xxvii
	b v.	kl.		xxviii
le	c iiii.	kl.	Beheddyng of Jhon Bap.	xxix
viii	d iii.	kl.	S. Felix.	xxx
	e Pxid.	kl.	S. Cuthbert.	xxxi

Psalmes.	Mornyng Prayer. i. Lesson.	Mornyng Prayer. ii. Lesson	Euenyng Prayer. i. Lesson.	Euenyng Prayer. ii. Lesson.
i	Jeremi. xii	John. xx	Jerem. xiii	Heb. viii
ii	xiiii	xxi	xv	ix
iii	xvi	Actes. i	xvii	x
iiii	xviii	ii	xix	xi
v	xx	iii	xxi	xii
vi	xxii	iiii	xxiii	xiii
vii	xxiiii	v	xxv	xiiii
viii	xxvi	vi	xxvii	xv
ix	xxviii	vii	xxix	xvi
x	xxx	viii	xxxi	xvii
xi	xxxii	ix	xxxiii	xviii
xii	xxxiiii	x	xxxv	Jacob. i
xiii	xxxvi	xi	xxxvii	ii
xiiii	xxxviii	xii	xxxix	iii
xv	xl	xiii	xli	iiii
xvi	xlii	xiiii	xliii	v
xvii	xliiii	xv	xlv. xlvi	i. Peter. i
xviii	xlvii	xvi	xlviii	ii
xix	xlix	xvii	l	iii
xx	li	xviii	lii	iiii
xxi	Lament. i	xix	Lamen. ii	v
xxii	iii	xx	iiii	ii. Peter. i
xxiii	v	xxi	Ezech. ii	ii
xxiiii	Ezechi. iii	xxii	vi	iii
xxv	viii	xxiii	i. John. i	
xxvi	xiiii	xxiiii	iii	
xxvii	xxxii	xxv	xviii	
xxviii	Daniel. i	xxvi	xxxiii	
xxix	iii	xxvii	Dani. ii	
xxx	v	xxviii	iiii	ii. iii. John
xxxi	vii	Mathew. i	vi	Jude. i
			viii	Roma: i

KL September hath .xxx. daies.

xvi	f	Kalend.	S. Giles	i
ii	g	iiiii	No.	ii
	A	iii	No.	iii
xvii	b	Pzid.	No.	iiii
iii	c	Nonas.	Dogge daies ende.	v
	d	viii.	Id.	vi
iv	e	vii	Id.	vii
	f	vi	Id.	viii
xviii	g	v	Id.	ix
vii	A	iiii	Id.	x
	b	iii	Id.	xi
xv	c	Pzid.	Id.	xii
xiii	d	Idus.	Sol in Libra	xiii
	e	xviii	K. Octobzis. Exal. of the cro.	xiiii
xii	f	xvii	kl.	xv
i	g	xvi	kl.	xvi
	A	xv	kl.	xvii
ix	b	xiiii	kl.	xviii
	c	xiii	kl.	xix
xvi	d	xii	kl. Fiche.	xx
vi	e	xi	kl S. Qzathew.	xxi
	f	x	kl.	xxii
xiiii	g	ix	kl.	xxiii
iii	A	viii	kl.	xxiiii
	b	vii	kl.	xxv
xi	c	vi	kl.	xxvi
xix	d	v	kl.	xxvii
	e	iiii	kl.	xxviii
viii	f	iii	kl. S. Michael.	xxix
	g	Pzid.	kl. S. Hierome.	xxx

Psalmes.	Morning Praier. i. Lesson.	Morning Praier. ii. Lesson.	Euening Praier. i. Lesson.	Euening Praier. ii. Lesson.
i	Daniel. ix	Math. i	Daniel. x	Roma. ii
ii	xi	iii	xii	iii
iii	xiii	iiii	xiiii	iiii
iiii	Osee. i	v	Oze. ii.iii	v
v	iiii	vi	v.vi	vi
vi	vii	vii	viii	vii
vii	ix	viii	x	viii
viii	xi	ix	xii	ix
ix	xiii	x	xiiii	x
x	Joel. i	xi	Joel. ii	xi
xi	iii	xii	Amos. i.	xii
xii	Amos. ii	xiii	iii	xiii
xiii	iiii	xiiii	v	xiiii
xiiii	vi	xv	vii	xv
xv	viii	xvi	ix	xvi
xvi	Abdias. i	xvii	Jonas. ii.	Coz. i
xvii	Jona. ii. iii	xviii	iiii	ii
xviii	Mich. i	xix	Mich. i	iii
xix	iii	xx	iiii	iiii
xx	v	xxi	vi	v
xxi	vii	xxii	Naum. i	vi
xxii	Naum. ii	xxiii	iii	vii
xxiii	Abacuc. i	xxiiii	Abacuc. ii	viii
xxiiii	iii	xxv	Sophi. i	ix
xxv	Sopho. ii	xxvi	iii	x
xxvi	Agge. i	xxvii	Agge. ii	xi
xxvii	zacha. i	xxviii	zachi. ii. iii	xii
xxviii	iiii. v	Marke. i	vi	xiii
xxix	vii	ii	viii	xiiii
xxx	ix	iii	x	xv

KL October hath.xxxi. daies.

vi	A	Kalend.		¶ S. Remigius.	i
ii	b	vi.	No:		ii
iii	c	v.	No.		iii
iiii	d	iiii.	No.		iiii
	e	iii	No		v
vi	f	Pxiii.	No.	¶ S. Feith vir.	vi
	g	Nonas			vii
viii	A	viii.	Id.		viii
vii	b	vii	Id.		ix
	c	vi.	Id.		x
v	d	v.	Id.		xi
iiii	e	iiii.	Id.		xii
	f	iii.	Id.	Translat. of Ed.	xiii
xii	g	Pxiii.	Id.	Sol in Scor.	xiiii
i	A	Idus.			xv
	b	xvii.	kl.	Nouembris.	xvi
ix	c	xvi.	kl.		xvii
	d	xv.	kl.	Luke Euan.	xviii
xvii	e	xiiii.	kl.		xix
vi	f	xiii.	kl.		xx
	g	xii.	kl.		xxi
xiiii	A	xi.	kl.		xxii
iii	b	x.	kl.		xxiii
	c	ix.	kl.		xxiiii
ui	d	viii.	kl.	Saincte Chrispin.	xxv
	e	vii.	kl.		xxvi
xix	f	vi.	kl.		xxvii
viii	g	v.	kl.	Simon and Jude.	xxviii
	A	iiii.	kl.		xxix
xvi	b	iii.	kl.		xxx
ii	c	Pxiii.	kl.		xxxi

Psalmes.	Mornyng Praier. i. Lesson.	Mornyng Praier. ii. Lesson	Euenyng Praier. i. Lesson.	Euenyng Praier. ii. Lesson.
i	zacha. xi	Mar. iiii.	zacha. xii.	i. Cozi. xvi
ii	xiii	v	xiiii	ii. Coz. c
iii	Malach. i	vi	Mala. ii	ii
iiii	iii	vii	iiii	iii
v	Tobi. i	viii	Tobi. ii	iiii
vi	iii	ix	iiii	v
vii	v	x	vi	vi
viii	vii	xi	viii	vii
ix	ix	xii	x	viii
x	xi	xiii	xii	ix
xi	xiii	xiiii	xiiii	x
xii	Judith. i	xv	Judit. ii	xi
xiii	iii	xvi	iiii	xii
xiiii	v	Luke.di. i	vi	xiii
xv	vii	di. i	viii	Gala. i
xvi	ix	ii	x	ii
xvii	xi	iii	xii	iii
xviii	xiii	iiii	xiiii	iiii
xix	xv	v	xvi	v
xx	Sapien. i	vi	Sapient. ii	vi
xxi	iii	vii	iiii	Ephe. i
xxii	v	viii	vi	ii
xxiii	vii	ix	viii	iii
xxiiii	ix	x	x	iiii
xxv	xi	xi	xii	v
xxvi	xiii	xii	xiiii	vi
xxvii	xv	xiii	xvi	Philip. i
xxviii	xvii	xiiii	xviii	ii
xxix	xix	xv	Eccles. i	iii
xxx	Eccles. ii	xvi	iii	iiii
xxxi	iiii	xvii	v	Collo. i

KL Nouembze. hath. xxx. daies.

	d	Kalend.	All Saincte̅s	i
xiii	e	iiii. No.		ii
ii	f	iii. No.		iii
	g	Pꝛid. No.		iiii
v	A	Nonas.		v
	b	viii. Id.	Saincte Leonard.	vi
xviii	c	vii. Id.		vii
viii	d	vi. Id.		viii
	e	v. Id.	S. Thꝛodoꝛe.	ix
x	f	iiii. Id.		x
iiii	g	iii. Id.	S. Martin.	xi
	A	Pꝛid. Id.	Sol in Sagi.	xii
xii	b	Idus.		xiii
i	c	xviii. kl.	D ember.	xiiii
	d	xvii. kl.		xv
ix	e	xvi. kl.	S. Edmund bi.	xvi
	f	xv. kl.		xvii
xvii	g	xiiii. kl.		xviii
vi	A	xiii. kl.		xix
	b	xii. kl.	S. Edmund king.	xx
xiiii	c	xi. kl.		xxi
iii	d	x. kl.		xxii
	e	ix. kl.	S. Clement.	xxiii
xi	f	viii. kl.		xxiiii
xix	g	vii. kl.	S. katheꝛin.	xxv
	A	vi. kl.	S. Line bi.	xxvi
vii	b	v kl.		xxvii
	c	iiii kl.		xxviii
xvi	d	iii. kl.	Fiche.	xxix
v	e	Pꝛid. kl.	Andꝛew Apo.	xxx

Psalmes.	Mornyng Praier. i. Lesson.	Mornyng Praier. ii. Lesson.	Euenyng Praier. i. Lesson.	Euenyng Praier. ii. Lesson.
i	Sapien. iii	Heb. xi. xii	Sapi. v	Apoca. xix
ii	Eccle. vi	Luk. xviii	Eccle. vii	Collo. ii
iii	vii	xix	ix	iii
iiii	x	xx	xi	iiii
v	xii	xxi	xiii	i. Thes. i
vi	xiiii	xxii	xv	ii
vii	xvi	xxiii	xvii	iii
viii	xviii	xxiiii	xix	iiii
ix	xx	John. i	xxi	v
x	xxii	ii	xxiii	ii. Thes. i
xi	xxiiii	iii	xxv	ii
xii	xxvi	iiii	xxvii	iii
xiii	xxviii	v	xxix	i. Timo. i
xiiii	xxx	vi	xxxi	ii. iii
xv	xxxii	vii	xxxiii	iiii
xvi	xxxiiii	viii	xxxv	v
xvii	xxxvi	ix	xxxvii	vi
xviii	xxxviii	x	xxxix	ii. Timo. i
xix	xl	xi	xli	ii
xx	xlii	xii	xliii	iii
xxi	xliiii	xiii	xlv	iiii
xxii	xlvi	xiiii	xlvii	Titus. i
xxiii	xlviii	xv	xlix	ii. iii
xxiiii	l	xvi	li	Phile. i
xxv	Baruch. i	xvii	Baruch. ii	Hebre. i
xxvi	iii	xviii	iiii	ii
xxvii	v	xix	vi	iii
xxviii	Esai. i	xx	Esai. ii	iiii
xxix	iii	xxi	iiii	v
xxx	v	Actes. i	vi	vi

KL Decembze. hath. xxxi. daies.

	f Kalend.			
xiiii	g iiii	No.		i
iii	A iii	No.		ii
ii	b Pxid.	No.	S. Olmunde.	iii
	c Nonas.			iiii
xviii	d viii	Id.	S. Nicholas.	v
vii	e vii	Id.		vi
	f vi	Id.		vii
v	g v	Id.		viii
iiii	A iiii	Id.		ix
	b iii	Id.		x
xii	c Pxid.	Id.		xi
i	d Idus		Sol in Capr.	xii
	e xix	kl.	S. Lucie!	xiii
ix	f xviii.	kl.	Januarii.	xiiii
	g xvii	kl.		xv
xvii	A xvi	kl.		xvi
vi	b xv	kl.		xvii
	c xiiii	kl.		xviii
xiiii	d xiii	kl.		xix
iii	e xii	kl.	Fiche.	xx
	f xi	kl.	Thomas Aps.	xxi
xi	g x	kl.		xxii
	A ix	kl.		xxiii
xix	b viii	kl.	Fiche.	xxiiii
viii	c vii	kl.	¶ Christmas.	xxv
	d vi	kl.	S. Stephen.	xxvi
xvi	e v	kl.	S. John Euan.	xxvii
v	f iiii	kl.	Innocentes	xxviii
	g iii	kl.		xxix
xiii	A Pxid.	kl.		xxx
				xxxi

Mornyng praier. Euenyng praier.

Psalmes.

	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	Esaie. vii	Actes. ii	Esaie. viii	Hebr. vii
ii	ix	iii	x	viii
iii	xi	iiii	xii	ix
iiii	xiii	v	xiiii	x
v	xv	vi	xvi	xi
vi	xvii	vi. vii	xviii	xii
vii	xix	vi. viii	xx. xxi	xiii
viii	xxii	viii	xxiii	James. i
ix	xxiiii	ix	xxv	ii
x	xxvi	x	xxvii	iii
xi	xxviii	xi	xxix	iiii
xii	xxx	xii	xxxi	v
xiii	xxxii	xiii	xxxiii	i. Peter. i
xiiii	xxxiiii	xiiii	xxxv	ii
xv	xxxvi	xv	xxxvii	iii
xvi	xxxviii	xvi	xxxix	iiii
xvii	xl	xvii	xli	v
xviii	xlii	xviii	xliii	ii. Peter. i
xix	xliiii	xix	xlv	ii
xx	xlvi	xx	xlvii	iii
xxi	xlviii	xxi	xlix	i. Jhon. i
xxii	l	xxii	li	ii
xxiii	lii	xxiii	liii	iii
xxiiii	liiii	xxiiii	lv	iiii
xxv	Esaie. ix	Luke. xxii	Esaie. vii	Titus. iii
xxvi	lvi	Act. vi. vii	lvii	Actes. vii
xxvii	lviii	Apocal. i	lix	Apoc. xxii
xxviii	Jerem. xxxi	Actes. xxv	lx	i. Jhon. v
xxix	Esaie. lxi	xxvi	lxii	ii. Jhon. i
xxx	lxiii	xxvii	lxiiii	iii. Jhon. i
xxx	lxv	xxviii	xlvi	Jude. i

¶ An Acte for the vniformitie of common praier, and administration of the Sacramentes.

Where there hath been a very godlie order set foorth, by auctho-ritie of Parlamente, for common Praier, and administration of the Sacramentes to be vsed in the mother toũgue, within this Churche of Englãde agreable to the woorde of God, and the primatiue Churche very comfortable to all good people, desiryng to liue in Christian conuersation, & moste profitable to the state of this Realme, vpon the whiche, the mercie, fauour, & blessyng of almightie God, is in no wise so readily, and plenteously powred, as by common praiers, due vsyng of the Sacramentes, and often preachyng of the Gospel, with the deuocion of the hearers: and yet this notwithstandyng, a great numbre of people, in diuerse partes of this realme, folowyng their owne sensualitie, and liuyng either without knowelege, or due feare of God, dooe wilfully, & damnably, before almightie GOD, absteine, and refuse, to come to their Parishe Churches, and other places where common praier, administration of the Sacramentes, and preachyng of the woorde of God is vsed, vpon the Sondaies, and other daies, ordeined to be holie daies.

For reformacion hereof, bee it enacted by the King our souereigne Lorde, with the assent of the Lordes, and Commons, in this present Parlamente assembled and by the aucthoritie of the same, that frõ & after the feast of al Sainctes nexte comyng, al & euery persone and persones, enhabityng within this Realme, or any

other

other the kinges Maiesties dominions, shal diligently & faithfully, hauyng no lawefull, or reasonable excuse to be absent, endeuour them selues to resorte to their Parishe Churche, or Chappell accustomed, or vpon reasonable let therof, to some vsuall place, where common prayer, and suche seruice of God shalbe vsed, in suche time of let, vpon euery Sundaie, and other daies, ordeined, and vsed to be kepte as holie daies, & then, and there, to abide orderely, and sobrely, duryng the time of the common prayer, preachynges, or other seruice of God, there to be vsed, and ministred, vpon peine of punishement, by the censures of the Churche.

And for the due execution herof, the kinges moste excellent Maiestie, the lordes Temporal, & al the Cōmons in this presente Parlamente assembled, dooeth in Goddes name, earnestly require, and charge, all the Archebishoppes, Bishoppes and other ordinaries, that thei shall endeuour them selues, to the outermoste of their knoweleges, that the due and true execution herof maie be had, throughe their Dioceses, and charges, as thei wil aunswere before God, for suche euilles and plagues, wherewith almightie GOD, maie iustly punishe his people, for neglectyng this good and wholesome lawe.

And for their authoritie in this behalfe, be it further likewise enacted, by the authoritie afore saied, that al and singular the same Archebishoppes, Bishoppes, and al other their officers, exercisyng Ecclesiastical iurisdiction, alwel in place exempte, as not exempt within their Dioceses, shall haue ful power and authoritie, by this Acte, to reforme, correcte, and punishe, by Cēsures of the Churche, al, and singular persones, whiche shall offende, within any their iurisdictions, or Dioceses, after the saied feast of al Sainctes nexte comyng, against this Acte, and Statute, any other lawe, statute, priuilege, libertie, or prouision, here tofore made, had, or suffred to the contrarie, notwithstandyng.

And because there hath arisen in the vse, and exer-

cise

cile of the forelaied common seruice in the Churche, heretofore set foorth, diuerse doubtes for the fashion and maner of the ministration of the same, rather by the curiositie of the minister, and mistakers, then of any other worthie cause therefore, aswell for the more plaine and manifest explanation hereof, as for the more perfection of thelaied order of common seruice, in some places where it is necessarie to make thesame praier and fashion of seruice, more earnest and fitte, to stirre Christian people, to the true honouryng of almightie God: the Kinges moste excellent Maiestie, with thassent of the Lordes, and Commons in this presente Parlament assembled, and by the auctoritie of thesame, hath caused the forelaied order of common seruice, entituled, The booke of common praier, to be faithfully, and godly perused, explaned, and made fully perfecte, and by the forelaied auctoritie, hath annexed and ioigned it so explaned and perfected to this presente statute, addyng also a fourme and maner, of makyng and cõsecratyng of Archebishoppes, Bishoppes, Priestes, and Deacons, to be of like force, auctoritie, and value, as the same like forelaied booke, entituled, the booke of common praier was before, and to be accepted, receiued, vsed, and estemed, in like sorte & maner, and with the same clauses of prouisions and exceptions, to al ententes, constructions, and purposes, as by the Acte of Parlamẽte, made in the seconde yeare of the kinges Maiesties reigne, was ordeined, limited, expressed, and appointed, for the vniformitie of seruice, and administration of the Sacramentes, throughout the Realme, vpon suche seuerall paines, as in thelaied Acte of Parlamente is expressed. And thelaied former Acte, to stande in ful force, & strength, to al ententes, and constructions, and to bee applied, practised, and putte in vre, to, and for the stablishyng of the booke of common praier, now explaned, & hereunto annexed, and also thelaied fourme of makyng of Archebishoppes, Bishoppes, Priestes, and Deacons, hereunto annexed, as it was for the former booke.

And

And by the auctho*ri*tie afo*re*saied, it is now fo*r*ther enacted, that if any maner of perſone, o*r* perſones enhabityng, and beyng within this Realme, o*r* any other the Kinges Maieſties dominions, ſhall after the ſaied feaſt of al Sainctes, willingly, and wittingly, heare, and be preſent at any other maner, o*r* forme of cõmon praier, of adminiſtratiõ of the Sacramentes of makyng of miniſters in the Churches, o*r* of any other rites, conteined in the booke, annexed to this Acte, then is mencioned & ſette forth in theſaied booke, o*r* that is contrarie to the fourme of ſundrie prouiſions, and exceptions, conteined in the foreſaied former ſtatute, and ſhalbe thereof conuicted, accordyng to the lawes of this Realme before the Juſtices of Aſſiſe, Juſtices of *Oyer* and *Determiner*, Juſtices of peace in their Seſſions, o*r* any of them, by the veredicte of .xii. men, o*r* by his, o*r* their owne confeſſion, o*r* otherwiſe, ſhal for the firſt offence ſuffre enpriſonmente for .vi. monethes, without baile, o*r* mainprize, & for the ſecond offence, beyng likewiſe conuicted, (as is aboue ſaied) enpriſonmente for one whole yeare, and for the thirde offence in like maner, enpriſonmente duryng his, o*r* their liues. And for the more knowelege to bee geuen hereof, and better obſeruation of this lawe: be it enacted by the auctho*ri*tie afore ſaied, that al and ſingular Curates, ſhall vpon one Sondaie, euery quarter of the yeare, duryng one whole yeare, nexte folowyng the foreſaied feaſt of al Sainctes nexte comyng, read this preſent Acte in the Churche, at the time of the moſte aſſemblie, and likewiſe ones in euery yeare folowyng, at theſame time, declaryng vnto the people, by thauctho*ri*tie of the Scripture, how the mercie and goodneſſe of God, hath in all ages been ſhewed to his people, in their neceſſities, & extremities, by meanes of hartie, and faithful praiers made to almightie God, eſpecially where people be gathred together, with one faith and minde, to offre vp their hartes by praier, as the beſt ſacrifices, that Chriſtian men can yelde.

GRAM
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The order where Mor-nyng and Euenyng prayer shalbe vsed and sayed.

The mornyng and euenyng prayer shalbe vsed in suche place of the Churche, Chapell, or chauncell, and the Minister shall so turne hym, as the people maie best heare. And if there be any cõtrouersie therin, the matter shalbe referred to the ordinarie, and he, or his deputie shall appoynete the place, and the chauncels shall remain as thei haue doen in tymes past.

And here is to bee noted, that the Minister at the tyme of the communiõ, and at all other tymes in his ministracion, shall vse neither albe, vestimẽt, nor cope: but beyng Archebishop, or Bishop, he shall haue & weare a rochet, and beyng a priest or deacõ, he shall haue and weare a surplus onely.

The order for Mornyng prayer, daiely throughout the yere.

At the beginnyng bothe of mornyng prayer, and likewise of euenyng prayer, the minister shal rede with a loude voyce, some one of these sentences of the scriptures that folow. And then he shal say that, whiche is written after the sayed sentences.

AT what tyme soeuer a synner doth repent hym of his synne, from the botome of his harte, I will put all his wickednesse out of my remembraunce saieth the lorde. Eze. xviii.

I doo knowe myne awne wickednesse and my synne is alwaies against me. Psalm. li.

Turne thy face away from our sinnes Psalm. li.

(O lorde) and blot out all our offences.

Psalm.li. A sorowfull spirite, is a Sacrifice to God, despise not (O Lorde) humble and contrite hartes.

Joel.ii. Rente your hartes, and not your garmentes, and turne to the lorde your god, because he is gentle and mercifull, he is pacient and of muche mercie, and suche a one as is sory for your afflictions.

Daniel.ix. To thee, o lorde God belongeth mercie and forgeuenesse, for we haue gone awaie from thee, and haue not harkened to thy voice, wherby we might walke in thy lawes, whiche thou hast appointed for vs.

Hiere.ii. Correcte vs, O Lorde, and yet in thy iudgemēt, not in thy furie, lest we should be consumed and brought to nothyng.

Math.iii. Amende your lifes, for the kyngdome of God is at haude.

Luke.xv. I will go to my father, and saie to him father I haue synned against heauen, and against thee, I am no more worthie to be called thy sonne.

Psalm.cxlii. Entre not into Iudgement with thy seruauntes, O Lorde, for no flesh is righteous in thy sight.

1.Ihon.i. If wee saie we haue no synne, wee deceiue our selfes and there is no truthe.

Merely

yng penitent, thabsolucion and remission of their synnes, he pardoueth and absolueth all them, whiche truely repent, and vnfeinedly beleue his holy gospel. Wherfore, wee beseche hym to graunt vs true repentaunce, & his holy spirite, that those thynges maie please hym, whiche we doe at this present, and that the reste of our life hereafter, maie be pure and holy: So that at the last we maie come to his eternall ioye, through Jesus Christ our lord.

The people shall answere. Amen.

Then shall the Minister begin the Lordes praier with a loude voyce.

OUR father whiche art in heauen, hallowed be thy name. Thy Kyngdome come. Thy will bee doen in yearth, as it is in heuen. Geue vs this daie our daiely bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion. But deliuer vs from euill. Amen.

Then likewise he shall saie.

O lorde, open thou our lippes.

Answere.

And our mouthe shall shewe furthe thy praise.

Priest.

O God, make spede to saue vs.

Answere.

O lorde make hast to helpe vs.

Priest.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Praise ye the lorde.

Then shalbe saied or song, this Psalme folowyng.

Come let vs syng vnto the lorde lette vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuyng: and shew our selfe glad in hym with Psalmes.

For the Lorde is a greate God: and a greate kyng, aboue all goddes.

In his hande are all the corners of the yearthe: and the strengthe of the hilles is his also.

The sea is his, and he made it: and his handes prepared the drie lande.

O come, let vs worship and fall doune and kneele before the lorde our maker.

For he is the lorde our God: & we are the people of his Pasture, and the Shepe of his handes.

To daie if ye will heare his voyce, harden not your hartes: as in the prouocacion, and as in the daie of temptacio in the wildernesse.

When your fathers tempted me: proued me and sawe my workes.

Fourtie yere long was I greued with this generacion, and saied: It is a people that do erre in their hartes, for thei haue not knowen my waies.

Unto whom I sware in my wrathe: that thei should not entre into my rest.

Glory be to the father, and to the. &c.

As it was in the beginnyng. &c. Amen.

Then shall folowe certain Psalmes in order as thei been appoynted in a Table, made for that purpose, except there bee proper Psalmes appoynted for that daie. And at thende of euery Psalme throughout the yere, and likewise at thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father, and to the. &c.

Then shalbe read .ii. lessons distinctly with a loude voyce, that the people maie heare. The first of tholde testament, the second of the new. Like as thei bee appoynted by the Kalendar, except there be proper lessons assigned for that daie: the Minister that readeth the lesson, standyng and turnyng hym, so as he maie beste bee heard, of all suche as bee present. And before euery Lesson, the Minister shall saie thus. The first, second, third, or fourth chapiter of Genesis, or Exodus, Matthewe, Marke, or other like, as is appoynted in the Kalender. And in the ende

of euery Chapiter, he shall saie.

Here endeth suche a chap. of suche a boke.

And (to the ende the people maie the better heare) in suche places where thei do syng, there shall the lessons bee song in a plain tune, after the maner of distinct readyng: and likewise the Epistle and Gospell.

After the firste lesson shall kolowe, Te deum. in Englishe daily throughout the yere.

WE praise the, o God, we knowlege the to be the lorde.

All the yearth doeth worship the, the father euerlastyng.

To the all Angelles crie a loude, the heauens and all the powers therin.

To the Cherubin and Seraphin, continually do crie.

Holy, holy, holy, lorde God of sabaoth

Heauen and yearth are full of the maiestie of thy glory.

The glorious compainie of the Apostles praise the.

The goodly felowshippe of the Prophetes praise the.

The noble army of martires praise the

The holy Churche throughout al the worlde, doeth knowelege the.

The father of an infinite Maiestie.

Thy honourable true, and onely sõne.

Also the holy ghost the comforter.

Thou

Thou art the kyng of glory, o Christ.

Thou art the euerlastyng sonne of the father.

When thou tokest vpon the to deliuer man, thou diddest not abhorre the Virgines wombe.

Whē thou haddest ouercome the sharpenes of death, thou diddest opē the kyngdome of heauen to all beleuers.

Thou sittest on the right hand of god, in the glory of the father.

We beleue that thou shalte come to be our iudge.

We therefore praie the, helpe thy seruauntes, whom thou haste redemed with thy precious bloud.

Make theim to be nombred with thy sainctes, in glory euerlastyng.

O lorde saue thy people: & blesse thyne heritage.

Gouerne theim & lift them vp for euer.

Daie by daie we magnifie the.

And we worship thy name euer worlde without ende.

Vouchesaufe, O lorde, to kepe vs this daie without synne.

O Lorde haue mercie vpon vs, haue mercie vpon vs.

O lorde, lette thy mercie lighten vpon vs: as our trust is in thee.

O lorde, in thee haue I trusted: let me neuer be confounded.

Of this canticle. Benedicite omnia opera.

Benedicite.

O All ye workes of the lorde, blesse ye the lorde: praise him and magnifie hym for euer.

O ye Angelles of the Lorde, blesse ye the Lorde: praise hym, and magnifie hym for euer.

O ye heauens, blesse ye the lorde: praise hym and magnifie hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: praise hym and magnifie hym for euer.

O all ye powers of the lorde, blesse ye the Lorde: praise hym and magnifie hym for euer.

O ye sonne & mone, blesse ye the lorde: praise hym and magnifie hym for euer.

O ye starres of heauen, blesse ye the lorde: praise him & magnifie hym for euer.

O ye showers and dewe, blesse ye the lorde: praise hym & magnify him for euer.

O ye windes of God, blesse ye the lorde praise hym and magnifie hym for euer.

O ye fire and heate, blesse ye the lorde:

praise

praise hym and magnifie hym for euer.

O ye winter and sommer, bless ye the lorde: praise hym & magnify hym for euer.

O ye dewes and frostes, bless ye the lorde: praise hym & magnify hym for euer.

O ye frost and cold, bless ye the lorde: praise hym and magnifie hym for euer.

O ye ise and snowe, bless ye the lorde: praise hym and magnifie hym for euer.

O ye nightes and daies, bless ye the lorde: praise hym & magnify hym for euer.

O ye light and darkenes, bless ye the lorde: praise hym & magnify hym for euer

O ye lightenynges and cloudes, bless ye the lorde: praise hym and magnifie hym for euer.

O let the yearth bless the Lorde: yea, let it praise hym & magnify hym for euer.

O ye mountaines & hils, bless ye the lorde: praise hym & magnify hym for euer.

O all ye grene thynges vpõ the yerth, bless ye the lorde: praise hym and magnifie hym for euer.

O ye welles, bless ye the lorde: praise hym and magnifie hym for euer.

O ye seas & fluddes, bless ye the lorde: praise hym and magnifie hym for euer.

O ye whales, and all that moue in the waters:

waters, bleſſe ye the lorde: praiſe hym and magnifie hym for euer.

O all ye foules of the aire, bleſſe ye the lorde: praiſe hym & magnify him for euer.

O all ye beaſtes & cattell, bleſſe ye the lorde: praiſe him & magnify him for euer.

O ye childrē of men, bleſſe ye the lorde: praiſe hym and magnifie hym for euer.

O let Iſraell bleſſe the Lorde: praiſe hym and magnifie hym for euer.

O ye prieſtes of the lorde, bleſſe ye the lorde: praiſe hym & magnify hym for euer.

O ye ſeruauntes of the lorde, bleſſe ye the lord: praiſe him & magnifi him for euer

O ye ſpirites and ſoules of the righteous, bleſſe ye the lorde: praiſe hym and magnifie hym for euer.

O ye holy and humble menne of hart, bleſſe ye the lorde: praiſe him and magnifie hym for euer.

O Ananias, Azarias, and Miſaell, bleſſe ye the lorde: praiſe hym and magnifie hym for euer.

Glory be to the father, and to the. &.

As it was in the beginnyng, is now, & euer ſhalbe: worlde without ende. Amen.

And after the ſeconde Lellon, ſhalbee vſed and ſaied Benedictus in Engliſhe, as foloweth.

Bleſſed

BLessed be the lorde God of Israell: for he hath visited and redemed his people.

And hath raised vp a mightie saluacion for vs: In the house of his seruaunt Dauid.

As he spake by the mouthe of his holy Prophetes: whiche haue been sence the worlde began.

That we should be saued frō our enemies: & frō the handes of al that hate vs.

To perfourme the mercie promised to our forfathers, and to remember his holy couenaunt.

To performe the othe, which he sware to our forfather Abraham: that he would geue vs.

That wee beeyng deliuered out of the handes of our enemies: might serue hym without feare.

In holinesse and righteousnesse before hym, all the daies of our life.

And thou child shalt be called the prophet of ỹ highest: for thou shalt go before the face of the lorde to prepare his waies.

To geue knowelege of saluacion vnto his people: for the remissiō of their sinnes

Through the tēder mercie of our god:

whereby the daie spryng from on highe, hath visited vs.

To geue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the waie of peace.

Glory be to the father, and to the.cæ.

As it was in the beginnyng.æc. Amen.

Or the.C.Psalme.Jubilate.

Be ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnesse, and come before his presence with a song.

Be ye sure that the lorde he is God: it is he that hath made vs, and not we our selfes, we are his people, and the shepe of his pasture.

O go youre waie into his gates with thãkesgeuyng, and into his courtes with praise: be thankfull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercie is euerlastyng: and his truthe endureth from generacion to generacion.

Glory be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginnyng.æc. Amen.

Then shalbe said the Crede by the minister and the people standyng.

I Beleue in god the father almighty maker of heauen & yearth. And in Jesus Christe his onely sonne our lorde. Whiche was conceiued by the holy ghoste, borne of the Virgine Marie. Suffered vnder Ponce Pilate, was crucified, ded and buried, he descēded into hell. The third daie he rose again frō the ded. He ascended into heauen, and sitteth on the right hande of God the father almightie. From thence shall he come to iudge the quicke and the ded. I beleue in the holy ghost. The holy catholique churche. The communion of sainctes. The forgeuenesse of synnes. The resurrection of the body. And the life euerlastyng. Amen.

And after that, these prayers folowyng, as well at Euenyng prayer, as at mornyng prayer, all deuoutely kneelyng. The Minister firste pronouncyng with a loude voyce.

The lorde be with you.

Answere.

And with thy spirite.

The Minister.

Let vs praie.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the minister, clerkes, and people shal say the lordes prayer in Englishe, with a loude voyce.

Our

Our father whiche art in. &c.

Then the minister standyng vp shall saie.

O lorde shewe thy mercie vpon vs.

Answere.

And graunt vs thy saluacion.

Priestе.

O lorde saue the kyng.

Answere.

And mercifully heare vs when we cal vpon the.

Priestе.

Indue thy ministers with righteousnes.

Answere.

And make thy chosen people ioyfull.

Priestе.

O lorde saue thy people.

Answere.

And blesse thyne enheritaunce.

Priestе.

Geue peace in our tyme, O lorde.

Answere.

Because ther is none other that fighteth for vs, but onely thou, O God.

Priestе.

O God make cleane our hartes wi͂n vs.

Answere.

And take not thy holy spirite from vs.

Then shall folowe three Collectes. The first of the daie, whiche shalbe thesame that is appointed at the Communion. The seconde for peace. The third for grace to liue well. And the .iii. last Collectes shall neuer alter, but daiely be saied at Mornyng praier throughout all the yere as followeth.

folowyng.

The seconde Collect for peace.

O GOD, whiche arte auchour of peace, and louer of concord, in knowlege of whom standeth our eternall life, whose seruice is perfecte fredome, defende vs thy humble seruauntes, in all assaultes of our enemies, that we surely trusting in thy defēce, maie not feare the power of any aduersaries, through the mighte of Jesu Christe our lorde. Amen.

The third Collect for grace.

O Lorde our heauenly father, almightie and euerlastyng God, which hast saufely brought vs to the beginnyng of this daie: defende vs in thesame with thy mightie power, and graunt that this daie we fall into no synne, neither run into any kynde of daūger, but that all our doynges maie bee ordred by thy gouernaunce, to dooe alwaies that is righteous in thy sighte: Through Jesus Christ our lorde. Amen.

¶An order for Euenyng prayer throughout the yere.

¶The Prieste shall saie.

¶Our father whiche art in. &c.

¶Then likewise he shall saie.

O lorde open thou our lippes.

Answere.

And our mouthe shall shewe furthe thy praise.

Priest.

O God, make spede to saue vs.

Answere.

Lorde make hast to helpe vs.

Priest.

Glory be to the father, and to the. &c.

As it was in the beginnyng. &c. Amen.

Praise ye the lorde.

Then Psalmes in order, as thei be appoynted in the Table for Psalmes, except there be proper psalmes appointed for that daie. Then a lesson of the olde testament, as is appoynted likewise in the Kalender, excepte there be proper lessons appoynted for that daie. After that Magnificat in Englishe, as foloweth.

Magnificat. Luke. i.

MY soule doth magnify the lorde And my spirite hath reioyced in God my sauiour.

For he regarded the lowlines of his handmaiden.

For beholde, from hence furthe all generations shall call me blessed.

For he that is mightie hath magnified me.

me: and holy is his name.

And his mercie is on theim that feare hym, throughout all generacions.

He hath shewed strength w̄ his arme, he hath scattered the proude in the imaginacion of their hartes.

He hath put doune the mightie from their seate: and hath exalted the humble and meke.

He hath filled the hungrie with good thynges: and the riche he hath sent emptie awaie.

He remēbryng his mercy, hath holpen his seruaūt Israel: as he promised to our forefathers, Abrahā, and his sede for euer.

Glory be to the father, and to the. &c.

As it was in the beginnyng. &c. Amen.

For the. xcviii. Psalme. Cantate domino.

SYng vnto the Lorde a newe song: for he hath doen merueilous thynges.

With his awne right hande, and with his holy arme: hath he gotten hymself the victorie.

The Lorde declared his saluacion: his righteousnesse hath he openly shewed in the sight of the Heathen.

He hath remembred his mercy & truth

towarde the house of Israel: and all the endes of the worlde haue seen the salua-cion of our God.

Shewe your selfes ioyfull vnto ỹ lord al ye landes: syng, reioyce, & geue thākes.

Praise the lorde vpon the harpe, sing to the harpe, w̄ a psalme of thākesgeuyng.

With trumpettes also and shawmes: O shewe youre selfes ioyfull before the lorde the kyng.

Let the sea make a noyse, and all that therein is: the rounde worlde, and thei that dwell therein.

Let the floudes clap their handes, and let the hilles be ioyful together before the lorde: for he is come to iudge the yearth.

With rightcousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to. &c.

As it was in the beginnyng. &c. Amen.

Then a lesson of the newt testament. And after that (Nunc dimittis) in Englishe, as foloweth.

LOrd, now lettest thou thy seruaūt departe in peace: accordyng to thy worde.

For myne iyes haue seen thy saluaciō.

Whiche thou hast prepared, before the face of all people.

To be a light to lighten the Gentiles: and to be the glorie of thy people Israel.

Glory be to the father, and to the. &c.

As it was in the beginnyng. &c. Amen.

Or this Psalme. Deus misereatur, in English.

GOD be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy waie maie be knowen vpon yerth: thy sauyng health emong al naciõs

Let the people praise the, O God: yea let all the people praise the.

O let the nacions reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nacions vpon yerth.

Let the people praise the, O God: let all the people praise the.

Then shall the yearth bryng furth her encrease, and God euen our awne God, shall geue vs his blessyng.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glory be to the father, and to the. &c.

As it was in the beginnyng. &c. Amen.

¶ Then shall folowe the Crede with other praiers, as is before appoynted at Mornyng prayer, after Benedictus. And with thre Collectes First of the daie, the seconde of peace, third for

aide against all perilles, as hereafter foloweth, whiche two last Collectes, shalbe daily saied at Euenyng prayer, without alteracion.

¶ The second Collecte at Euenyng prayer.

O God, from whō all holy desires, all good counsailes, and all iuste woorkes doo procede: geue vnto thy seruaūtes that peace, which the worlde cannot geue: that bothe our hartes maie be set to obeye thy cōmaundementes, and also that by the, we beyng defended from the feare of our enemies, maie passe our tyme in rest and quietnes. Through the merites of Jesus Christe our sauiour. Amen.

The third Collect for aide, against all perilles

Lighten our darkenesse, we beseche the (O lorde) and by thy greate mercie defende vs from all perilles and daūgers of this night, for ye loue of thyne onely sōne our sauiour Jesus Christ. Amē.

¶ In the feastes of Christmas, the Epiphanie, S. Mathie. Easter, Thascencion. Pentecost, sainct James, sainct Bartholomewe, sainct Mathewe saincte Simon, and Jude, saincte Andrewe, and Trinitie Sondaie: shalbe song or saied, immediatly after Benedictus, this confession of our Christian faithe.

Quicunque.

Whosoeuer will be saued: before all thynges, it is necessary that he holde the catholike faithe.

Whiche

Whiche faith, except euery one do kepe holy, and vndefiled, without doubt he shal perishe euerlastyngly.

And the catholique faithe is this: that we worshippe one God in Trinitie, and Trinitie in vnitie.

Neither cõfoundyng the persones: nor deuidyng the substaunce.

For there is one persone of the father, another of the sonne: and another of the holy ghoste.

But the Godhedde of the father, of the sonne, and of the holy ghoste is all one: the glory equall, the maiestie coeternall.

Suche as the father is, suche is the sonne: and suche is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incõprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet thei are not three eternalles: but one eternall.

As also, there be not three incomprehẽsibles, nor three vncreatẽd: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the soonne almightie, and the holy ghost almightie.

And yet are thei not three almighties, but one almightie.

So the father is God, the soonne is God: and the holy ghost is God.

And yet are thei not three goddes, but one God.

So likewise the father is Lorde, the soonne lorde: and the holy ghost lorde.

And yet not thre lordes, but one lorde.

For like as we be cõpelled by the christiã veritie, to acknowlege euery persone by hymselfe to be God, and lorde.

So are we forbidden by the catholique religion, to saie: there be thre Goddes, or thre lordes.

The father is made of none: Neither created, nor begotten.

The soonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neither made, nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one soonne, not three soonnes, one holy ghost, not thre holy ghostes.

And

And in this Trinitie, none is afore, or after other: none is greater, nor lesse then other.

But the whole three persons: bee coeternall together, and coequall.

So that in al thynges, as is aforesaid: the vnitie in Trinitie: and the Trinitie in vnitie is to be worshipped.

He therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to euerlasting saluaciō, that he also beleue rightly in thincarnaciō of our lorde Jesu Christ

For the right faithe is, that we beleue and confesse, that our lorde Jesus Christ the sonne of God, is God and man.

God of the substaūce of the father, begottē before the worldes: & mā of the substaūce of his mother, borne in the worlde.

Perfect God, & perfect man, of a reasonable soule, & humain flesh subsistyng

Equall to the father as touchyng his Godhedde: and inferiour to the father, touchyng his manhode.

Who although he be God and manne: yet he is not twoo, but one Christe.

One, not by conuersion of the Godhedde into flesh: but by takyng of the

manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of persone.

For as the reasonable soule and flesshe is but one man: So God and man is but one Christ.

Who suffred for our saluacion: descended into helle: rose again the thirde daie from the dedde.

He ascended into heauen: he sitteth on the right hand of the father God almighty, from whence he shall come to iudge the quicke and the dedde.

At whose comyng all men shall rise again with their bodies, and shal geue accoumpte for their awne workes.

And thei that haue doen good, shall go into life euerlastyng, and thei that haue doen euill, into euerlastyng fire.

This is the catholique faithe, whiche except a man beleue faithfully, he cannot be saued.

Glory be to the father, and to the. &c.

As it was in the beginnyng, is now, & euer shalbe: worlde without ende. Amen.

¶ Thus endeth the order of Mornyng and Euenyng praier throughout the whole yere.

Here

Here foloweth the Letanie, to bee vsed vpon Sondaies, Wedenſdaies, and Fridaies, and at other tymes, when it ſhalbe commaunded by the Ordinarie.

GOD the father of heaue: haue mercy vpon vs miſera: ble ſynners.

O God the father of heauen. &c.

O God the ſoonne, redemer of the woꝛlde: haue mercie vpon vs mi: ſerable ſynners.

O God the ſoonne, redemer of the woꝛlde. &c.

O God the holy ghoſt, pꝛocedyng frō the father and the ſoonne: haue mercie vpon vs miſerable ſynners.

O God the holy ghoſt, pꝛocedyng from the. &c.

O holy, bleſſed, and gloꝛious Trinitee, thꝛee perſones and one God: haue mercy vpon vs miſerable ſynners.

O holy, bleſſed, and gloꝛious Trinitie: &c.

Remember not loꝛde our offēces, noꝛ the offences of our foꝛefathers, neither take thou vengeaunce of our ſynnes: ſpare vs good loꝛde, ſpare thy people whom thou haſt redemed with thy moſte pꝛecious bloud, and be not angry with vs foꝛ euer.

Spare vs good loꝛde.

From all euill and miſchief, from ſynne, from the craftes and aſſaultes of the de: uell: from thy wꝛathe, and from euerla: ſtyng damnacion.

Good

Good lorde deliuer vs.

From all blyndnes of harte, from pride, vainglory, and hypocrisy, from enuie, hatred, and malice, and all vncharitablenes

Good lorde deliuer vs.

From fornicacion, and all other dedly synne: and from all the deceiptes of the worlde, the flesshe, and the deuill.

Good lorde deliuer vs.

Frō lightnynges and tempestes, frō plague, pestilence and famine, from battaill, and murther, and from sodain death.

Good lorde deliuer vs.

From all sedicion and priuie conspiracie from the tiranny of the Bishop of Rome and al his detestable enormities, from al false doctrine and heresie, from hardnesse of harte, and contempt of thy worde and commaundement.

Good lorde deliuer vs.

By the misterye of thy holy incarnaciō, by thy holy natiuitie and Circumcision, by thy Baptisme, fastyng, and temptacion.

Good lorde deliuer vs.

By thyne agonie and bloudy sweate, by thy Crosse and passion, by thy precious death, and buriall, by thy glorious resurrecciō, and ascencion, and by the comyng of the holy ghost.

Good lorde deliuer vs.

In all tyme of our tribulaciō, in al time of our wealth, in the houre of death, and in the daie of iudgement.

Good lorde deliuer vs.

We sinners dooe beseche the to heare vs (O Lorde God) and that it maie please the to rule and gouerne thy holy churche vniuersally, in the right waie.

we beseche thee to heare vs good lorde.

That it maie please thee, to kepe Edward the sixth thy seruaūt our kyng, and gouernour.

we beseche thee to heare vs good lorde.

That it maie please thee to rule his hart in thy faithe, feare, and loue, that he maie alwaies haue affiaunce in thee, and euer seke thy honour and glory.

we beseche thee to heare vs good lorde.

That it maie please thee, to be his defender and keper, geuyng him the victorie ouer all his enemies.

we beseche thee to heare vs good lorde.

That it maie please thee to illuminate all Bishoppes, pastours, and ministers of the churche, with true knowlege, and vnderstandyng of thy worde, and that bothe by their preachyng and liuyng, thei maie set it furthe, and shewe it accordyngly.

we beseche thee to heare vs good lorde.

That it may please thee to endue the lor-

des

des of the counsaill, and all the nobilitee with grace, wisedome, and vnderstãdyng.

We beseche thee to heare vs good lorde.

That it maie please thee to blesse & kepe the magistrates, geuyng them grace to execute iustice, and to maintein truthe.

We beseche thee to heare vs good lorde.

That it maie please thee to blesse, and kepe all thy people.

We beseche thee to heare vs good lorde.

That it maie please thee to geue to all nacions, vnitie, peace, and concorde.

We beseche thee to heare vs good lorde.

That it maie please thee to geue vs an hart, to loue, and dread thee, and diligẽtly to liue after thy commaundementes.

We beseche thee to heare vs good lorde.

That it maie please thee to geue all thy people encrease of grace, to heare mekely thy woorde, and to receiue it with pure affeccion, and to bring furthe the fruictes of the spirite.

We beseche thee to heare vs good lorde.

That it maie please the to bryng into the waie of truthe, all suche as haue erred, and are deceiued.

We beseche thee to heare vs good lorde.

That it maie please thee, to strengthen suche as doo stande, and to comfort, and helpe the weake harted, and to raise vp them

them that fal, and finally to beate doune Sathan vnder our fete.

we beseche thee to heare vs good lorde.

That it maie please thee, to succour, help and comfort al that be in daunger, necessitie, and tribulacion.

we beseche thee to heare vs good lorde.

That it maie please thee to preserue all that trauaill, by land, or by water, al women labouryng of childe, all sicke persones, and young children, and to shewe thy pitie vpon all prisoners and captiues.

we beseche thee to heare vs good lorde.

That it maie please thee to defende, and prouide for the fatherles children & widowes, and all that be desolate & oppressed.

we beseche thee to heare vs good lorde.

That it maie please thee to haue mercie vpon all men.

we beseche thee to heare vs good lorde.

That it maie please thee to forgeue our enemies, persecutours, and slaunderers, and to turne their hartes.

we beseche thee to heare vs good lorde.

That it maie please thee to geue and preserue to our vse the kyndely fruictes of the yearth, so as in due tyme we maie enioye them.

we beseche thee to heare vs good lorde.

That it maie please thee to geue vs true repentaunce,

repentaunce, to forgeue vs all our sinnes negligences, and ignoraunces: and to endue vs with the grace of thy holy spirite to amende our liues, accordyng to thy holy woorde.

We beseche thee to heare vs good lorde.

Sõne of god: we beseche the to heare vs.

Sonne of God: we beseche thee to heare vs.

O Lambe of God, that takest awaie the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest awaie the synnes of the worlde.

Haue mercie vpon vs:

O Christ heare vs.

O Christ heare vs:

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs:

Christ haue mercie vpon vs.

Christ haue mercie vpon vs:

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs:

¶ Our father whiche art. &c.

And leade vs not into temptacion.

But deliuer vs from euill. Amen.

¶ The versicle.

O Lorde, deale not with vs after our synnes.

¶ The answere.

Neither rewarde vs after our iniquities.

Let vs praie.

O

O God merciful Father, that despisest not the sighyng of a contrite harte, nor the desire of suche as be sorowful, mercifully assiste our praiers that we make before the, in all our troubles, and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euilles, whiche the crafte and subtilty of the Deuill, or man woorketh against vs, be brought to nought, & by the prouidence of thy goodnesse. they maie be dispersed, that we thy seruauntes beeyng hurte by no persecutions, maie euermore geue thankes vnto the in thy holie Churche, through Jesu Christe our Lorde.

O Lorde arise, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble woorkes that thou diddest in their daies, & in the old time before them.

O Lorde arise, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the soonne and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shalbe worlde without end, Amē.

Frō our enemies defende vs, O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our harte.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy, heare our praiers.

O sonne of Dauid, haue mercy vpon vs.

Bothe now and euer, vouchesaufe, to heare vs, O Christe.

Graciously heare vs, O Christe.

Graciously heare vs, O Lorde Christe.

The versicle.

O Lorde let thy mercy be shewed vpō vs.

The aunswere.

As we doe put our trust in thee.

Let vs praie.

WE humbly beseche thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy names sake, turne frō vs al those euilles that wee most righteously haue deserued: and graunt that in all our troubles we maie put our whole trust and confidence in thy mercy, and euermore serue thee in holines and pureues of liuyng, to thy honour & glory, through our onely mediatour and aduocate Iesus Christe our Lorde, Amen.

¶ For laine, if the time require.

O God heauenly Father, whiche by thy sonne Iesus Christ, hast promised to all theim that seeke thy kyngdome, and the righteousnes thereof, all thynges necessarie to their bodely sustenaunce: Sende vs wee beseeche the in this our necessitie, suche moderate raine & showers, that we maie receiue the fruites of the earth to our comforte, and to thy honour, through Iesus Christe our Lorde, Amen.

¶ For faire wether.

O Lorde God, whiche for the sinne of manne diddest ones drowne al the worlde, except eight persons and afterward of thy great mercie diddest promise neuer to destroie it so againe: wee humbly beseeche the, that although we for our iniquities haue worthely deserued this plague of raine and waters: yet vpon our true repentaunce thou wilt send vs suche weather, whereby wee maie receiue the fruites of the earth in due season, and learne bothe by thy punishement to amende our lyues, & for thy clemencie to geue the praise and glorie, through Iesus Christe our Lorde Amen.

¶ In the tyme of dearth and famine.

O GOD heauenly father, whose gifte it is that the raine dooeth fal, the earth is fruteful, beastes encrease, and fishes dooe multiplie: beholde, wee beseeche thee, the afflictions of thy people, and graunt that the scarcitie & dearth (whiche we dooe now most iustly suffer for our iniquitie) maie through thy goodnes be mercifully turned into cheapenes and plentie, for the loue of Iesu Christe our Lorde, to whom with the and the holy Ghoste, &c. Amen.

¶ Or thus.

O God merciful father, whiche in the time of Heliseus the Prophet, diddest soubdeinly turne in Samaria great scarcitie, and dearth, into plentie and cheapenes, and extreme famine, into aboundaunce of victual: haue pitie vpon vs that now be punished for our synnes with lyke aduersitie, encrease the fruites of the earthe by thy heauenly benediction: And graunt that we receiuyng thy bountiful liberalitie, maie vse the same to thy glory, our cõforte, & relief of our nedie neighbours, through Iesu Christe our Lorde, Amen.

In

¶ In the time of warre.

O Almightie GOD, kyng of all kynges, and gouernour of all thynges, whose power no creature is able to resist, to whom it belongeth iustly to punishe synners, and to be merciful to them that truely repēt: saue and deliuer vs (wee humbly beseche thee) from the handes of our enemies, abate their pride, aswage their malice, and confounde their deuises, that we beeyng armed with thy defence, maie bee preserued euermore from al perilles, to glorifie thee, whiche art the onely geuer of al victorie, through the merites of thy onely soonne Iesu Christ our Lorde, Amen.

¶ In the time of anie commune plague or sickenesse.

O Almightie God, whiche in thy wrath, in the time of kyng Dauid, diddest slea with the plague of pestilence, thre skore, and ten thousand, and yet remembryng thy mercie, diddest saue the reste, haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou diddest thē commaunde thyne Aungel, to ceasse from punishyng:

so it maie now please thee, to withdrawe from vs this plague, and greuous sicknesse, through Iesus Christe our Lorde, Amen.

And the Letanie shal euer ende with this Collecte folowyng.

ALmightie God, whiche hast geuen vs grace at this time with one accorde, to make our commune supplicationes vnto thee & dooest promise, that when twoo or three bee gathered in thy name, thou wilt graunt their requestes, fulfil now, O Lorde, the desires, and petitions of thy seruauntes, as maie be most expedient for theim, grauntyng vs in this worlde, knowlege of thy trueth, and in the worlde to come, life euerlastyng, Amen.

¶ The Collectes, Epistles, and Gospelles, to be vsed at the celebra-tion of the Lordes Supper, and holy Communion, throughe the yere.

The.i. Sundaie of Aduent.

¶ The Collect.

ALmightie god, geue vs grace that we maie cast awaie the woorkes of darkenesse, and put vpō vs the armour of light, now in the tyme of this mortall life (in the whiche thy soonne Iesus Christ, came to visite vs in great humilitie) that in the last daie, whē he shall come again in his glorious maie-stie, to iudge bothe the quicke, and the dedde, we maie rise to the life immortall: throughe him who liueth & reigneth, with thee & the holy ghost, now and euer. Amē.

¶ The Epistle.

Roma. xiii.

HIgh nothyng to any man, but this, that ye loue one an other: For he that loueth an other, fulfilleth the Lawe. For these cōmaundementes thou shalt not committe adulterie. Thou shalt not kil. Thou shalt not steale. Thou shalt beare no false witnesse. Thou shalt not lust. And so foorthe, if there be any o-ther commaundemente, it is all compre-

 hended

hended in this saiyng: namely, loue thy neighbour as thy selfe. Loue hurteth not his neighbour. Therefore is loue the fulfillyng of the lawe. This also we knowe the season, how that it is tyme, that we should now awake out of slepe, for now is our saluacion nerer, then when we beleued. The night is passed, & ye daie is come nigh. Leat vs therefore cast awaie the dedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly, as it were in the daie light, not in eatyng and drinkyng, neither in chambryng and wantonnesse, neither in strief & enuiyng, but put ye on the Lorde Iesus Christe, and make not prouision for the flesh, to fulfil the lustes of it.

¶ The Gospel.

Mat.xxi. AND when thei drue nigh to Hierusalem, and were come to Bethphage, vnto mounte Oliuete: then sent Iesus twoo of his disciples, saiyng vnto them: Go into ye toune that lieth ouer against you, and anon, ye shal finde an Asse boounde, and a Colte with her, loouse theim, and bryng theim vnto me. And if any man saie aught vnto you, saie ye: The Lorde hath neede of theim, and

and straight way, he wil leat them go. Al this was dooen, that it might bee fulfilled, whiche was spoken by the Prophete saiyng: Tel ye the daughter of Sion: Beholde, thy Kyng cometh vnto thee, meke, sittyng vpon an Asse, and a Colte, the foale of the Asse vsed to the yoke.

The disciples went, and did as Jesus commaunded them, and brought the asse, and the colte, and put on theim their clothes, and sette hym there on. And many of the people spredde their garmentes in the waie, other cut doune braunches frō the trees, and strawed theim in the waie. Moreouer, the people that went before, and thei that came after cried, saiyng: *Hosanna*, to the soonne of Dauid. Blessed is he that cometh in the name of the lord: *Hosanna* in the highest. And when he was come to Hierusalem, all the Citie was moued, saiyng: who is this? And the people saied: This is Jesus the Prophete of Nazareth, a Citie of Galiley. And Jesus went into the Temple of God, & cast out al theim that solde, and bought in the tēple, and ouerthrewe the Tables of the money chaūgers, and the seates of theim that solde Doues, and saied vnto theim:

It is writtē: My house shalbe called the house of praier, but ye haue made it a denne of theeues.

The.ii.Sundaie.

¶ The Collecte.

Lessed Lorde, whiche hast caused
B al holie Scriptures, to be written for our learnyng: Graunt vs that we maie in suche wise heare theim, readē, marke, learne, & inwardely digest theim, that by pacience & coumforte of thy holie worde wee maie embrace, and euer holde fast the blessed hope of euerlastyng life, whiche thou hast geuē vs in our sauiour Jesus Christe. Amen.

☞ The Epistle.

Rom.xv. WHatsoeuer thynges are written afore time, thei are written for our learnyng, that we through pacience, and coumforte of the Scriptures, might haue hope. The God of pacience and consolacion, graunt you to be like mynded one towarde another, after the ensample of Christe Jesu, that ye all agreeyng together, maie with one mouth praise God the father of our Lord Jesus Christe. Wherefore receiue ye one another, as Christe receiued vs, to the praise

praise of God. And this I saie: That Iesus Christe was a minister of the circũcision of the trueth of God, to cõfirme the promises, made vnto the fathers, & that the Gentiles might praise God for his mercie, as it is written: For this cause I wil praise the emong the Gentiles, and sing vnto thy name. And again he saieth: Reioyce ye Gentiles with his people. And again praise the Lorde al ye Gentiles, and laude hym all ye nationes together. And again Esaie saieth: There shal be the roote of Jesse, and he that shal rise to reigne ouer the Gentiles: in hym shall the Gentiles trust. The God of hope fil you with all ioye and peace of beleuyng, that ye maie bee riche in hope, through the power of the holie Ghoste.

¶ The Gospel.

THere shalbe signes in the Sunne, & in the Moone, and in the Starres, & in the earth, the people shalbe at their wittes ende, through despaire. The Sea, and the water shall roare, and mennes hartes shal faile them for feare, and for lokyng after those thinges, whiche shall come on the earth. For the power of heauen shal moue. And then shal Luc. xxi.

shall thei see the soonne of man come in a cloude, with power & great glorie. When these thynges beginne to come to passe, then looke vp, and lifte vp your heddes, for your redemption draweth nigh. And he shewed theim a similitude: Beholde the Figge tree, and all other trees, when thei shoote foorth their buddes, ye see & knowe of your awne selues, that Sommer is then nigh at hand. So likewise ye also (when ye see these thynges come to passe) be sure that the kyngdome of God is nigh. Verily I say vnto you, this generation shal not passe, til al be fulfilled, heauen & earth shal passe, but my woorde shal not passe.

¶ The.iii. Sundaie.

¶ The Collecte.

Oorde we beseche the geue eare to our praiers, and by thy gracious visitatiō, lighten the darkenesse of our harte, by our Loorde Iesus Christe. Amē.

¶ The Epistle.

1. Cor. iiii.

Let a man this wise esteme vs, euen as the ministers of Christe, and Stewardes of the secretes of God. Furthermoze it is requiyed of the Stewardes, that a manne bee founde

founde faithfull. With me it is but a ve-
rie final thyng, that I should be iudged
of you, either of mannes iudgement, No,
I iudge not mine awne self, for I knowe
naught by my selfe, yet am not I there-
by iustified. It is the Lorde, that iudgeth
me. Therefore iudge nothyng before the
time, vntil the Lorde come, whiche will
lighten thynges that are hidde in darke-
nesse, and open the cõsailles of the har-
tes, and then shal euerie man haue praise
of God.

¶ The Gospel.

WHen Ihon beeyng in prisone, Mat. xi.
hearde the woorkes of Christe,
he sent two of his disciples, and
saied vnto him: art thou he that
shal come, or dooe we looke for another?
Iesus aunswered, and saied vnto theim:
Go and shewe Ihon again, what ye haue
heard and seen. The blynde receiue their
sighte, the lame walke, the lepres are clē-
sed, and the deafe heare, the dead are rai-
sed vp, and the poore receiue the glad ti-
dynges of the Gospel, and happie is he
that is not offended by me. And as thei
departed, Iesus beganne to saie vnto the
people, concernyng Ihon. What went ye

out

out into the wildernesse to see? A reede that is shaken with the winde? Or what went ye out for to see? A man clothed in softe raimente? Beholde thei that weare softe clothyng, are in Kynges houses. But what went ye out for to see? a Prophete? Verily I saie vnto you, & more then a Prophete: for this is he of whom it is written: Beholde, I sende my messenger before thy face, whiche shall prepare thy waie before the.

¶ The.iiii. Sundaie.

¶ The Collecte.

LOrde, raise vp, wee praie thee, thy power, and come emong vs, & with great might succour vs, that whereas through our synnes and wickednesse, we be sore leat, and hyndred, thy bountifull grace and mercie, through the satisfaction of thy soonne our Lorde, maie spedely deliuer vs, to whom with thee, & the holie Ghoste, bee honour and glorie, worlde without ende. Amen.

¶ The Epistle.

Philip.iiii. REioice in the Lorde alwaie, and again I saie reioyce. Leat your softnesse be knowen to all men: The Lorde is euen at hande. Be careful

careful for nothyng: but in al praier and supplication, leat your peticions be manifest vnto God, with geuyng of thākes. And the peace of God (whiche passeth al vnderstandyng) keepe your hartes and myndes, through Christe Iesu.

¶ The Gospel.

THis is the recorde of Jhon, whē the Jues sent Priestes and Leuites from Hierusalem, to aske him. What art thou? And he cōfessed, and denied not, and saied plainely, I am not Christe. And thei asked him: What then? Art thou Helias? And he saieth: I am not. Art thou the Prophete? And he aunswered: No. Then saied thei vnto him: What art thou, that we maie geue an aunswere vnto theim that sent vs? What saiest thou of thy selfe? He saied: I am the voice of a crier in the wilderneſſe: Make straight the waie of the Lorde, as saied the Prophete Esaie. And thei whiche were sent, were of the Phariſies, and thei asked him, and saied vnto him: Why baptiſest thou then, if thou be not Christe, nor Helias, neither that Prophete? Jhon aunswered theim, saiyng: I baptise with water, but there stā-

Jhon. 1.

deth

deth one emong you, whō ye knowe not, he it is, whiche though he came after me, was before me, whose shooe lachet, I am not worthie to vnloase. These thynges were dooen at Bethabara, beyonde Iordane, where Ihon did baptise.

¶ On Christmas daie.

¶ The Collecte.

Almightie God, whiche hast geuen vs thy onely begotten Soonne, to take our nature vpon him, and this daie to be borne of a pure virgine, graunt that we beeyng regenerate and made thy children by adoptiō, and grace maie daily be renued by thy holie spirite, through the same our Lorde Iesus Christe, who liueth and reigneth with the, and the holie Ghoste, now, and euer, Amen.

☞ The Epistle.

Hebr. 1. GOD in times paste, diuerslye and manye waies spake vnto the fathers by Prophetes, but in these laste daies, he hath spoken to vs by his awne soonne, whom he hath made heire of al thinges, by whom also he made the worlde. Whiche soonne beeyng the brightnesse of his glorie, and the veraie image of his substaunce, ruling al thinges with

with the woorde of his power, hath by his awne persone purged our sinnes, and sitteth on ỹ right hand of the maiestie on high, being so moche more excellent then the Aungels, as he hath by enheritaunce obteined a more excellent name then thei. For vnto whiche of the Aungelles saied he at any time: Thou art my sonne, this daie haue I begotten thee. And again, I will bee his father, and he shall bee my soonne. And again, when he bringeth in the first begotten soonne into the worlde, he saieth: and leat all the Aungelles of God worship him. And vnto the aungels he saieth: he maketh his aungelles Spirites, and his ministers a flambe of fire. But vnto the sonne he saieth. Thy seate O god shalbe for euer & euer, the sceptre of thy kingdome is a right sceptre. Thou hast loued righteousnes & hated iniquitie, Wherefore God, euen thy God, hathe annoynted thee with the oi of gladnesse, aboue thy felowes. And thou Lorde in the begynning, hast laied the foundation of the earth, & the heauens are the woorkes of thy handes. Thei shal perishe, but thou endurest, but thei al shal ware olde as dooeth a garmente, and as a vesture

shalt thou chaunge theim, and thei shall be chaūged. But thou art euen the same, and thy yeres shall not faile.

The Gospell.

John.1. IN the beginnyng was the worde, and the woorde was with God, and God was the woorde: The same was in the beginning with God. All thinges were made by it, and without it was made nothyng that was made. In it was life, & the life was the lighte of menne, and the lighte shineth in the darkenesse, and the darkenesse comprehended it not. There was sente from God a man, whose name was John, the same came as a witnesse, to beare witnesse of the lighte, that all men through him might beleue. He was not that light but was sente to beare witnesse of the lighte. That light was the true lighte, which lighteneth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him, and the worlde knewe him not. He came emong his awne, & his awne receiued him not. But as many as receiued him, to theim gaue he pōwer to be made sonnes of god, euē theim that beleued on his name, whi-

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che were borne, not of bloude, nor of the wille of the flesshe, nor yet of the wille of man, but of God. And the same woorde became flesshe, and dwelt emong vs, and we sawe the glorie of it, as the glorie of the onely begotten soonne of the Father, full of grace and trueth.

S. Stephenes daie.

The Collecte.

Graunte vs, O Lorde, to learne to loue our enemies, by the example of thy martyr. S. Stephen, who prayed for his persecuters: To thee, whiche. &c.

Thō shal follow a Collect of the Natiuitie, whiche shalbe saied cōtinually, vnto Newyeres daie.

The Epistle.

AND Stephen beeyng full of the holie Goste, looked vp stedfastly with his yies into heauen, & sawe the glorie of God, and Jesus standyng on the right hand of god, & saied: beholde, I see the Heauens open, and the soonne of manne standyng on the ryghte hande of God. Then thei gaue a shoute with a loude voice, & stopped their eares, and ranne vpō him al at once, & cast him out of the Citie, and stoned him. And the witnesses laied downe their clothes at a yong mans fete, whose name was Saul, Actes. vii.

and thei stoned Stephen, callyng on and saiyng: Lorde Jesu receiue my spirite. And he kneled downe, and cried with a loude voice: Lorde laie not this sinne to their charge. And when he had thus spoken, he fell a sleape.

The Gospell.

Math. xxiii. Behold, I sende vnto you Prophetes, & wise men, & Scribes, and some of theim ye shall kyll, and crucifie, and some of theim shall ye scourge in your Synagoges, and persecute theim from citee to citee, that vpon you maie come all the righteous bloud, whiche hath bene shedde vpon the earth, frō the bloude of righteous Abell, vnto the bloude of zacharias, the soonne of Barachias, whom ye slewe betwene the Temple and the Aultare. Verely I saie vnto you, al these thinges shal come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophetes, and stonest theim whiche are sent vnto thee, how often woulde I haue gathered thy children together. euen as the Henne gathereth her Chickennes vnder her winges, and ye would not? Behold, your house is left vnto you desolate. For

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I saie vnto you, ye shall not see me hence foorth, till that ye saie, blessed is he that cometh in the name of the Lorde.

S. John Euangelistes daie.

The Collecte.

MErcifull Lorde, we beseeche thee to cast thy bright beames of lighte vpon thy churche, that it beeyng lightened by the doctrine of thy blessed Apostle & Euangelist John, maie atteine to thy euerlastyng giftes: through Jesus Christe, our Lorde. Amen

The Epistle.

THat whiche was frō the beginnyng, whiche wee haue heard whiche wee haue seene wyth our yies, whiche we haue looked vpon, and our handes haue handled, of the woorde of life. And the life appered, and we haue seen and beare witnesse, and shewe vnto you that eternall life, which was with the father, and appeared vnto vs. That whiche we haue seen & heard, declare we vnto you, that ye also maie haue felowshippe with vs, and that our felowshippe maie be with the father, and his soonne Jesus Christ, and this we write vnto you that ye maie reioyce, and that your ioye maie be full. 1. John. 1.

And this is the tidynges, which we haue heard of him, and declare vnto you, that GOD is lighte, and in him is no darkenesse at all. If we saie we haue felowshippe with him, and walke in darkenesse, we lie, and dooe not the trueth. But and if we walke in light, euē as he is in light then haue we felowshippe with him, and the bloude of Iesus Christe his soonne cleanseth vs from all sinne. If we saie we haue no synne, we deceiue our selues, and the trueth is not in vs. If we knowelege our sinnes, he is faithfull and iuste, to forgeue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we saie we haue not sinned, we make him a lier, and his woorde is not in vs.

The Gospell.

John. xxi. IEsus saied vnto Peter, folowe thou me, Peter turned aboute, and sawe the disciple, whom Iesus loued, folowyng (whiche also leaned on his breast at supper) & saied: Lorde, whiche is he that betraieth thee? Whē Peter therefore sawe him, he saied to Iesus, lorde, what shall he here dooe? Iesus saied vnto him, if I wil haue him to tarie til I come, what is that to thee?

Folowe

folowe thou me. Then wēt this saiyng abroade emong the brethren, that that disciple should not die. Yet Jesus saied not to him, he shall not die: but if I will that he tarie til I come, what is that to thee. Thesame disciple is he, whiche testifieth of these thinges, and wrate these thinges, and we knowe that his testimonie is true There are also manie other thinges, whiche Jesus did, ỹ whiche if thei should bee written euery one, I suppose the worlde could not conteiy the bokes, that should be written.

¶ The Innocentes daie.

¶ The Collect.

Almightie God, whose praise this daie the yong Innocentes, thy witnesses, haue confessed and shewed forth, not in speakyng, but in dyyng, mortifie and kill all vices in vs, that in our conuersacion, our life maie expresse thy faith, whiche with our tonges, we dooe confesse, through Jesus Christ our lorde.

¶ The Epistle.

I Looked, and lo a lambe stode on the mount Syon, and with him an. C. and. xliiij. M. hauyng his name, & his fathers name, writte Apoca. xiiii.

in their foreheddes. And I heard a voice from heauen, as the sounde of many waters, and as the voice of a great thunder. And I heard the voyce of Harpers, harpyng with their Harpes. And thei song, as it were a newe song before the seate, & before the .iiij. beastes, and thelders and no man could learne the song, but the .c. and .xliiij.M. whiche were redemed from the yearth. These are thei, whiche were not defiled with women, for thei are virgines: these folowe the lambe, whereso-euer he goeth. These were redemed from men, beeyng the first fruictes vnto God, and to the Lambe, and in their mouthes was found no guile, for thei are without spotte, before the throne of God.

¶ The Gospell.

Math. ii. THE angell of the lorde appered to Joseph in a slepe, saiyng: arise and take the childe and his mother, and flie into Egipt, and be thou there till I bryng thee woorde. For it wil come to passe that Herode shal seke the childe to destroie hym. So when he awooke, he tooke the childe and his mother by night, and departed into Egipt, & was there vnto the death of Herode, that it might

might be fulfilled, whiche was spoken of the Lorde by the Prophete, saiyng: out of Egipte haue I called my soonne. Then Herode, when he sawe that he was mocked of the wise menne, he was exceedyng wroth, and sent foorth men of warre, and slewe al the children, that were in Bethleem, and in all the coastes (as many as were twoo yere old, or vnder) accordyng to the tyme, whiche he had diligētly knowen out of the wise men. Then was fulfilled that, whiche was spokē by the prophete Jeremie, where as he saied: in Rama was there a voice heard: lamentacion, weppyng, and greate mournyng: Rachell weppyng for her children, and would not be coumforted, because thei were not.

The Sōdai after Christmas dai.

¶ The Collect.

Almightie God, whiche hast geuen vs thy onely begottē soonne, to take our nature vpon hym, and this daie to be borne of a pure virgine: graunt that we beyng regenerate and made thy children, by adopcion and grace, maie daiely be renued by thy holy spirit, through the same our lorde Jesus Christ, who liueth and reigneth. &c. Amen.

The

¶ The Epistle.

Gala.iiii

AND I saie, that the heire (as long as he is a childe) differeth not frō a seruaunt, though he be lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bōdage vnder the ordinaunces of the worlde. But whē the time was full come, God sent his soonne, made of a woman, and made bōde vnto the lawe, to redeme theim, whiche were bōde vnto the law, that we through election, might receiue the inheritaunce, that belongeth to the naturall soonnes. Because ye are soonnes, God hath sent the spirite of his soonne, into our hartes whiche crieth Abba father. Wherefore, now thou art not a seruaūt, but a sonne: if thou be a sonne, thou art also an heire of God through Christ.

¶ The Gospell.

Mathe.i

THis is the boke of the generacion of Iesus Christ, the sonne of Dauid, the soonne of Abraham. Abraham begat Isaac. Isaac begat Iacob. Iacob begat Iudas, and his brethren. Iudas begat Phares, and Zarā of

of Thamar. Phares begat Eſrom, Eſrō begat Aram. Aram begat Aminadab. Aminadab begat Naaſſon. Naaſſon begat Salmon. Salmō begat Boos of Rahab. Boos begat Obed, of Ruth. Obed begat Jeſſe, Jeſſe begat Dauid the kyng. Dauid the kyng, begat Salomon, of her that was the wife of Urie. Salomon begat Roboam. Roboam begat Abia. Abia begat Aſa. Aſa begat Joſaphat. Joſaphat begat Joram. Joram begat Oſias. Oſias begat Joathan. Joathan begat Achas. Achas begat Ezechias. Ezechias begatte Manaſſes. Manaſſes begat Amon. Amō begat Joſias. Joſias begat Jeconias, & his brethrē, about the time that thei were carried awaie to Babilon. And after thei were brought to Babilon: Jeconias begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eliazar. Eliazar begat Mathan. Mathan begat Jacob. Jacob begat Joſeph, the huſbande of Marie, of whom was borne Jeſus, euen he that is called Chriſt. And ſo all the generacions, frō Abraham to Dauid

aid, are.xiiij.generacions. And frō Dauid vnto the captiuitee of Babilon, are.xiiij. generacions. And from the captiuitie of Babilō, vnto christ, are.xiiij.generaciōs.

The birthe of Jesus Christe, was on this wise. When his mother Marie was maried to Joseph (before thei came to dwel together) she was foūde with childe by the holy ghost. Then Joseph her houlbande (because he was a righteous man, & would not put her to shame) was minded priuely to departe frō her. But while he thus thought, beholde, the angelle of the Lorde appered vnto hym in slepe, saiyng: Joseph thou soonne of Dauid, feare not, to take vnto the Marie thy wife: for that whiche is conceiued in her, cometh of the holy ghost. She shal bryng forthe a sonne and thou shalt call his name Jesus. For he shall saue his people frō their synnes. All this was dooen, that it might be fulfilled, whiche was spoken of the lorde, by the Prophete, saiyng: Beholde, a maide shalbe with childe, and shall bryng foorth a soonne, and thei shall call his name Emanuel, whiche if a man interprete, is as moche to saie, as God with vs. And Joseph allone as he awooke out of slepe, did

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as ỹ Aungel of the lorde had bidden him, and he tooke his wife vnto hym, & knewe her not, til she had brought forth the first begotten sonne, & called his name Jesus.

The circumcision of Christ.

The Collecte.

Almightie God, whiche madest thy blessed sonne to be circumcised, and obedient to the lawe for man: graũt vs the true circũcision of the spirite, that our hartes & all our mẽbres, beyng mortified from al worldly, and carnal lustes: maie in all thynges obeie thy blessed will through the same thy sonne, Jesus Christ our lorde.

The Epistle.

Blessed is that man to whom the lorde wil not impute sinne. Came this blessednes then vpõ the vncircumcision, or vpon the circumcision? For we saie that faith was reconed to Abrahã for righteousnesse. How was it then reconed? When he was in the circumcision, or when he was in the vncircumcision? Not in time of circumcision, but whẽ he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, whiche Roma. iiii.

the he had yet beyng vncircumcised, that he should be the father of all theim that beleue, though thei be not circumcised, that righteousnesse might be imputed to them also, & that he might be the father of circumcision, not vnto thē onely, which came of the Circumcised, but vnto theim also that walke in the Steppes of the faith, that was in our father Abraham before the time of circumcision. For the promisse (that he shoulde be heire of the worlde) happened not to Abraham, or to his sede through the law, but through the righteousnesse of faith. For if thei which are of the lawe be heires, thē is faith but vaine, & the promesse of none effecte.

The Gospell.

Luke.ii. AND it fortuned as soone as the aungelles were gone awaie from the shepeherdes, into heauē, thei saied one to an other: leat vs go now euen vnto Bethleem, and see this thing whiche we heare saie is happened, whiche the Lorde hath shewed vnto vs. And thei came with haste, & founde Marie, and Joseph, and the Babe, laied in a maunger. And when thei had sene it, thei publi-

published abroade the saiyng that was tolde thē of that childe. And all thei that heard it, wondred at those thinges, whiche were tolde them of the shepeherdes: but Marie kepte all those saiynges, and pondred them in her hart. And the shepeherdes retourned, praisyng and laudyng God, for all the thinges that thei hadde heard and seen, euen as it was tolde vnto theim. And when the eight daie was come that the childe should be circumcised, his name was called Iesus, whiche was named of the Angels before he was conceiued in the wombe.

If there be a Sondaie betwene Thepiphanie, and the Circumcision, then shall be vsed the same Collecte, Epistle, and Gospel, at the communion, whiche was vsed vpon the daie of Circumcision.

¶ The Epiphanie.

The Collecte.

O GOD, whiche by the leadyng of a starre diddest manifest thy onely begotten soonne to the gentiles, mercifully graunt that we whiche know the now by faith, maie after this life haue the fruition of thy glorious Godheade, through Christe our Lorde.

The Epistle.

For

Epheſ. iii.

FOr this cauſe I Paule am a priſoner of Jeſus Chriſte, for you Heathen, if ye haue heard of the miniſtration of the grace of God, which is geuen me to you warde. For by reuelation ſhewed he the miſterie vnto me, as I wrote afore in few wordes. Wherby, when ye reade, ye maie vnderſtande my knowlege in the miſterie of Chriſte, whiche miſterie in times paſte, was not opened vnto the ſonnes of men, as it is now declared vnto his holie Apoſtles and Prophetes by the ſpirite, that the Gentiles ſhould be enheritours alſo, and of the ſame bodie, and partakers of his promiſe of Chriſte, by the meanes of the Goſpell, wherof I am made a miniſter, accordyng to the gifte of the grace of God, whiche is geuen vnto me, after the workyng of his power. Vnto me the leaſt of all ſainctes, is this grace geuen, that I ſhoulde preache emong the Gentiles, the vnſearcheable riches of Chriſt, and to make all men ſee, what the fellowſhippe of the miſterie is, whiche from the beginnyng of the worlde, hath been hidde in God, whiche made all thinges through Jeſus Chriſt, to the entent, that

now

now vnto the Rulers, & powers in heauenlie thinges, might be knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose, whiche he wrought in Christe Jesu our Lorde, by whom we haue boldnesse, and entraunce with the confidence, whiche is by the faith of him.

The Gospell.

WHen Jesus was borne in Bethleem a citie of Jurie, in the time of Herode ỹ king: beholde there came wise men from the East, to Jerusalem, saiyng: where is he that is borne King of the Jewes? for we haue seen his starre in the East, and are come to worship him. When Herode the king hadde hearde these thinges: he was troubled, and all the citie of Jerusalem with him. And when he hadde gathered all the chief priestes, & scribes of the people together, he demaunded of thē, where Christe should be borne. And thei saied vnto him At Bethleem in Jurie: for thus it is written by ỹ Prophete: And thou Bethleem in the lande of Jurie, art not the least emong the princes of Juda: for out of the there shal come vnto me, the capitein Matthewe. ii

that shal gouerne my people Israel.

Then Herode (when he hadde priuely called the wise Menne,) he enquired of theim diligently, what time the starre appeared, and he badde theim go to Bethleem, and saied: Go your waie thether, and searche diligently for the childe. And when ye haue founde him, bring me woorde again, that I maie come & woorshippe him also. When thei had heard the king thei departed, and lo, the starre whiche thei sawe in the east, went before thē till it came, & stode ouer the place wherin the childe was. When thei sawe the starre, thei were exceedyng glad, and went into the house, and found the childe with Marie his mother, and fel doune flatte, and woorshipped him, and opened their Threasures and offred vnto him giftes, golde, frankencense and myrre. And after thei were warned of god in slepe that thei shoulde not go againe to Herode, thei retourned into their owne Countrie an other waie.

The i. Sūdaie after thepiphanie.

The Collect.

LOrde we beseche the mercifully to receiue[e] praiers of thy people whiche cal

vpon

vpon the, & graunt that thei máie bothe perceiue, and knowe, what thinges thei ought to dooe, and also haue grace, and power, faithfully to fulfille theiame. through Jesus Christe our lorde. Amen

The Epistle.

I Beseche you therfore brethren, by the mercifulnes of God, that yee make your bodies a quicke sacrifice, holie, & acceptable vnto god whiche is your resonable seruyng of god. and fashiō not your selfes like vnto this worlde, but be ye chaunged in your shape by the renewyng of your minde, that yee maie proue what thing that good and acceptable and perfect wil of god is. For I saie (through the grace that vnto mee is geuen) to euery man emong you that no man stande highe in his owne conceipte, more then it becometh him to esteme of himselfe, but so iudge of himselfe, that he be gentle, & sobre, accordyng as god hath dealt to euery man the measure of faith. Roman. xii.

For as we haue many membres in one bodie, and all mēbres haue not one office: so we beyng many, are one bodie in christ and euery man emong yourselues one an others membres.

The Gospel.

Luke.ii

THe Father and mother of Jesus went to Jerusalem, after the custome of the feaste daie. And when thei hadde fulfilled the daies: as thei retourned home, the childe Jesus abode still in Jerusalem, and his father, and mother knewe not of it, but thei supposyng him to haue bene in the cõpanie, came a daies iourney, and sought him emong their kinsfolke, and acquaintaunce And when thei founde him not, thei went backe againe to Jerusalem, and soughte him. And it fortuned that after three daies, thei founde him in the temple, sittyng in the middest of the Doctours, hearyng theim, and posyng theim: And all that heard him, were astonnied at his vnderstandyng, and aunsweres. And when thei sawe him, thei meruailed, and his Mother saied vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought the sorowyng. And he said vnto theim. How happened it that ye sought me? Wist ye not that I must goe about my fathers businesse? And thei vnderstode not that saiyng, whiche he spake vnto theim. And he went doune w̄ the, & came

came to Nazareth, and was obedient vnto them, but his mother kept al these sayinges together in her harte. And Jesus prospered in wisedome, and age, and in fauour with God, and menne.

The seconde Sondaie, after Thepiphanie.

The Collect.

Almightie and euerlasting god, whiche dooest gouerne al thinges in heauen, and yearthe, mercifully heare the supplicatiõs of thy people, and graunt vs thy peace al the daies of our life.

The Epistle.

Seyng that we haue diuerse giftes, accordyng to the grace that is geuen vnto vs, if a mã haue the gift of prophecie let him haue it, that it bee agreyng to the faith. Leat him that hath an office, wait on his office. Leat him that teacheth, take heede to his doctrine. Leat him that exhorteth, geue attendaunce to his Exhortation. If any mã geue, let him dooe it with singlenesse. Leat him that ruleth, dooe it with diligẽce. If any mã shew mercie, let him do it with cherefulnesse. Let loue be without dissimulatiõ. Hate that whiche is e- Roman. xii.

uel, & cleaue vnto that whiche is good: be kind one to another with brotherly loue. In geuing honour, go one before another; be not slouthful in ỹ busines whiche ye haue in hande: be feruent in spirite: apply yourselfes to the time: reioyce in hope, be pacẽt in tribulatiõ: cõtinue in praier: distribute vnto ỹ necessitie of the sainctes: be ready to harbour, blesse theim whiche persecute you: blesse I say, & curse not: be merie with them ỹ are merye: wepe w̃ thẽ ỹ wepe, be of like affection one towardes another: bee not highe minded, but make yourselfes equal to thẽ of the lower sort

The Gospell.

Iohn ii.

AND the iii. daie was there a mariage in Cana a citie of Galile, & the mother of Iesus was there: and Iesus was called & his disciples vnto the mariage. And whẽ the wine failed, the mother of Iesus saied vnto him, thei haue no wine. Iesus said vnto her: womã what haue I to doe with the, mine houre is not yet come: his mother saied vnto the ministers, whatsoeuer he saieth vnto you doe it. And there were stãdyng there. vi. water pottes of stone, after the maner of purifiyng of the Iues, conteinyng. ii. or. iii

Firkinnes

firkinnes a piece. Jesus saied vnto them, fil the water pottes with water. And thei filled them vp to the brimme. and he saied vnto them, draw out now, and beare vnto the gouernour of ỹ feast. And thei bare it. When the ruler of the feast had tasted the water turned into wine, & knew not whēce it was (but ỹ ministers which drue ỹ water knew) he called the bridegrome, and saied vnto him. Euery mā at the beginnyng dooeth set foorth good wine, & when men bee dronken, then that whiche is woorse. But ỹ hast kept the good wine vntill now. This beginnyng of miracles dide Jesus in Cana of Galilee, & shewed his glorie, & his disciples beleued on him.

The. iii. Sundaie

The Collecte.

Almightie and euerlasting god, mercifully loke vpō our infirmities, & in al our daungers & necessities, stretche forth thy righte hande to helpe and defende vs. Through Christ our Lorde.

The Epistle.

Roman. xii.

BE not wise in your owne opinions: Recompence to no man euel for euel. Prouide aforehande thinges honest, not onely before God, but

but also in the sight of al mẽ. If it be possible asmuche as is in you, liue peaceably with al men. Derely beloued, auenge not yourselues, but rather geue place vnto wrath. For it is writtẽ, vengeaũce is mine, I wil rewarde sayeth the lorde. Therfore, if thine enemie hungre, feede him: if he thirst, geue him drinke: For in so dooyng, thou shalt heape coles of fire on his hedde. Be not ouercome of euil, but ouercome euel with goodnesse.

The Gospell.

Mathei. viii.

WHen he was come doune from the mountein, muche people folowed him. And beholde, there came a Leper, and worshipped him, saiyng: Master, if thou wilt, thou cãst make me cleane. And Iesus put forth his hãde, and touched him, saiyng: I wil, be thou cleane, and immediatly his leprosie was clẽsed. And Iesus said vnto him, tel no man, but go and shewe thyselfe to the priest and offre the gift that Moyses commaunded to bee offred for a witnesse vnto them. And when Iesus was entred into Capharnaum, there came vnto him a Centurion, and besought him, saiyng: Master, my seruaunt lieth at home sicke of

of the palſeie, & is greuouſly peined, And Jeſus ſaied, whē I come vnto him I wil heale him. The Centurion aūſwered and ſaide: ſir, I am not worthy, ỹ thou ſhouldeſt come vnder my rooke, but ſpeake the woord onely, & my ſeruant ſhalbe healed. For I alſo am a man ſubiect to thauctoritie of another, & haue Souldiers vndēr me, & I ſaie to this mā go, & he goeth, and to another mā come, & he cōmeth, & to my ſeruaunt, dooe this, & he doeth it. When Jeſus hearde theſe woordes, he merueiled and ſaied to theim that folowed him, verely I ſaie vnto you, I haue not founde ſo great faith in Iſrael. I ſai vnto you that many ſhal come frō the eaſt and weſt, and ſhal reſt with Abrahā, Iſaac, & Jacob, in the kingdome of heauen. But the childrē of the kingdom ſhalbe caſt out into vtter darkeneſſe, there ſhalbe weppyng & gnaſhyng of teethe. And Jeſus ſaied vnto the Centurion: go thy waie, & as thou beleueſt ſo be it vnto thee. And his ſeruaunt, was healed in the ſelf ſame houre.

The. iiii. Sondaie.

The Collect.

O Mo whiche knoweſt vs to bee ſet in the middeſt of ſo many & great daun

giers, that for mannes fraitnesse, wee can not alwaies stande vpryghtly: graunt to vs the health of bodie, and soule, that all those thinges, which we suffre for sinne, by thy helpe we maie wel passe and ouer come: through Christe our Lorde

¶ The Epistle.

Roma. xiii

LEt euery soulle submit himselfe, vnto the authoritie of the higher powers: for there is no power, but of god. The powers that be, are ordeined of God. Whosoeuer therefore resisteth power, resisteth thordinãce of god. But thei that resist, shall receiue to themselues damnation. For Rulers are not fearful to theim that dooe good: but to them that dooe euel. Wilt thou be without feare of ỹ power? dooe wel thẽ: and so shalt thou bee praised of the same, for he is the Minister of GOD for thy wealth. But ẽif thou dooe that whiche is euel, then feare: for he beareth not the swearde for nought, for he is the minister of God, to take vengeaunce on them that dooe euel. Wherfore ye must nedes obeie not onely for feare of vengeaunce, but also because of conscience, and euen for this cause paie ye tribute, for thei are goddes mi-

ministres seruyng for that purpose: geue to euery man therfore his duetie, tribute to whō tribute belōgeth, custome to whō custome is due: feare to whō feare belongeth, honour, to whō honour perteineth.

The Gospell

ANd when he entred into a shippe, his disciples folowed him. And beholde, there arose a great tempest in the sea, insomuche, as the ship was couered w̄ waues, but he was a slepe. And his disciples came to him, & awooke him saiyng: Master, saue vs we perish. And he saied vnto thē, why are ye fearful o ye of litle faith? Then he arose and rebuked the windes, & the sea, and there folowed a great cauime But the mē merueiled, saiyng: what maner of man is this, ꝑ bothe windes & sea obeie him? And when he was come to the other side, in the Countrie of the Gergesites, there mette with him .ii. possessed of deuils, whiche came out of the graues, & were out of measure fierce, so that no mā might go by ꝑ waie: and beholde, thei cried out saiēg: o Jesu ꝑ sonne of god what haue we to do w̄ the? art ꝑ come hether to torment vs before the time? And there was a good waie of from them, a herde of swine

Marth. viii

swine kepyng. So the deuelles besought him saiyng: if thou cast vs out, suffre vs to goe into ỹ heard of swine. And he saied vnto thē, go your waies. Then went thei out & departed into the heard of swine, & behold the whole heard of swine, was caried hedlōg into the sea, & perished in the waters. Then thei that kept thē fled and wente their waies into the citie, & told euery thing & whathad happened vnto the possessed of the deuilles. And beholde the whole citie came out to mete Jesus. And when thei sawe him, thei besought him that he would depart out of their coastes

¶ The fifth Sundaie.

The Collect.

O God we beseche the to kepe thy chur-
L che and houlholde continually, in thy true Religion, that thei whiche dooe leane onely vpō hope of thy heauēlie grace, maie euermoze be defended by thy mightie power, through Christ our Lozde.

The Epistle.

Collos. iii.

PUt vpon you as thelect of God, tender mercie, kindnesse, humblenesse of minde, meknesse, lōg suffryng, forbearyng one another, and forgeuyng one another, if any manne haue

haue a querel against another, as Christe forgaue you, euen so dooe yee. Aboue all these thinges put on loue, whiche is the bonde of perfectnesse. And the peace of GOD, rule your hartes, to the whiche peace ye are called in one bodie, & see that ye be thankeful. Leat the woorde of christ dwel in you plentiously, with al wisedō. Teache, and exhorte your owne selfes in Psalmes, and Hymnes, and spiritual songes, singyng with grace in your hartes to the lorde. And whatsoeuer ye dooe in woord, or dede, dooe all in the name of the Lorde Jesu, geuyng thankes to God the father by him.

The Gospell.

THE kingdome of heauen is like vnto a man, whiche sowed good sede in his fielde: but while men slept, his enemie came and sowed Tares, emong the Wheate, and went his waie. But when the blade was sprong vp, and had brought foorth Fruicte, then appeared the tares also. So the seruauntes of the housholder, came, and saied vnto him: Sire, diddest not thou sowe good seede in thy fielde, from whence then hath it Tares? He saied vnto them: the enui- Mathe. xiii.

ous

ous man hath dooen this. The seruau-
tes saied vnto him: Wilt thou then that
we go & wede thē vp? But he saied: nai,
least while yee gather vp the Tares, yee
plucke also the wheate w̄ them, let both
growe together vntill the Haruest, & in
the time of haruest, I wil saie to the rea-
pers, gather ye first the tares, & binde thē
together in sheaues to be brente, but ga-
ther the wheate into my barne.

The.vi.sondaie (if there be so many) shal haue the same collect, epistle, & gospel, that was vpon the v. Sondaie.

¶ The Sondaie called *Septuagesima*

The Collecte.

O Lord, we beseche thee fauourably to
heare the praiers of thy people, that
we which are iustly punished for our
offences, maie be mercifully deliuered by
thy goodnesse, for the glorie of thy name:
through Iesus Christe our sauiour, who
liueth and reigneth, worlde. &c.

¶ The Epistle.

1. Corinthi. ix. ¶ Perceiue ye not, how ỹ thei which
runne in a course run all, but one
receiueth the rewarde? So runne
that ye maie obteine. Euery man
that proueth masteries, absteineth from
all thinges. And thei dooe it to obteine a
croune

croune that shall perish, but we to obtein an euerlastyng croune. I therefore so runne not, as at an vncertain thing. So fight I not, as one that beateth the aire, but I tame my bodie, & bring it into subiectiō, least by any meanes it come to passe that whē I haue preached to other, I my selfe shoulde be a cast awaie.

The Gospel.

THe kingdome of Heauen is like vnto a man that is an housholder, whiche wente out early in the morning to hire labourers, into his vineyarde. And when the agrement was made with the labourers for a penie a daie, he sēt thē into his vineyarde, And he went out about the third houre, & sawe other standyng idle in the market place, & saied vnto them: Go ye also into the vineyarde, and whatsoeuer is right, I wil geue you. And thei wēt their waie. Again, he went out about the .vi. and .ix. houre, and did likewise. And about the .xi houre, he wēt out & founde other stādyng idle, & saied vnto them: why stand ye here al the daie idle? Thei saied vnto him, because no mā hath hired vs. He saieth vnto them: go ye also into the vineyarde, & what Mathe. xx.

whatsoeuer is right, that shal ye receiue. So, when euen was come, the Lorde of the vineyarde saied vnto his stewarde: cal the labourers, and geue theim their hire, beginnyng at the last vntill the first. And when thei did come, that came about the eleuenth houre, thei receiued euery man a penie. But whē the first came also, thei supposed that thei shoulde haue receiued more: and thei likewise receiued euery mā a penie. And when thei hadde receiued it, thei murmured against the goodman of the house saieng: these last haue wrought but one houre, and thou hast made theim equall wt vs, whiche haue borne the burthen and heate of the daie. But he answered vnto one of them and saied: frende I dooe the no wrong, diddest thou not agree with me for a penie? Take that thine is, and go thy waie. I wil geue vnto this last, euen as vnto the. Is it not lawefull for me to dooe as mee lusteth with mine owne gooddes? Is thine yie euel because I am good? So the last shalbe first: & the first shalbee last. For many bee called, but fewe bee chosen.

The Sundaie called *sexagesima.*

The Collect.

Lorde

LOrde god, whiche seest that we put not our trust in any thyng that we dooe: mercifully graunt that by thy power, we maie be defended against al aduersitie: through Iesus Christ our lorde.

The Epistle.

WE suffer foles gladly, seyng your selues are wise. For ye suffer if a man bryng you into bondage: if a man deuoure, if a man take, if a man exalt hymselfe: if a man smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeeit, wherin soeuer any man dare be bolde, (I speake foolishly) I dare be bolde also. Thei are Hebrues, euen so am I. Thei are Israelites: euen so am I. Thei are the sede of Abraham, euē so am I. Thei are the ministers of Christe (I speake like a foole) I am more: in labours more aboūdāt, in stripes aboue measure, in prisone more plenteously, in death oft. Of the Iewes .v. times receiued I. xl. stripes saue one: thrise was I beaten w̄ rodes. I was ones stoned. I suffred thrise shipwracke. Night and daie haue I been in the depe sea. In tourneyng oftē: in perilles of waters: in perilles of robbers, in ii. Corin. xi.

ieopardies of mine awne naciõ, in ieopardies emong the Heathen: in perilles in the citee, in perilles in wildernesse, in perilles in the Sea, in perilles emong false brethren: in labour and trauaille: in watchynges often, in hunger and thirst, in fastynges often: in colde and nakednesse: beside the thynges, whiche outwardly happen vnto me. I am coumbred daiely, and dooe care for all congregacions. Who is weake, and I am not weake? Who is offended, and I burne not? If I must nedes boast, I wil boast of the thynges, that cõcerne mine infirmities. The God and father of our lorde Iesus Christ, whiche is blessed for euermore, knoweth ỹ I lie not

¶ The Gospell.

Luke. viii.

WHen moche people were gathered together, and were come to hym out of all citees, he spake by a similitude. The sower wẽt out to sowe his sede: & as he sowed, some fell by the wale side, and it was troden doune, and the foules of the aire deuoured it vp. And some fell on stones, and assone as it was sprong vp, it withered awaie, because it lacked moystenesse. And some fell emong thornes, & the thornes sprang vp

vp with it, and choked it. And some fell on good grounde, and sprang vp, and beare fruicte an. C. folde. And as he saied these thynges, he cried: he that hath eares to heare, let him heare. And his disciples asked him, saiyng: what maner of similitude is this? And he saied, vnto you it is geue to knowe the secretes of the Kyngdome of God: but to other, by Parables: that when thei se, thei should not se, and when thei heare, thei should not vnderstande. The parable is this: the sede is the worde of God, those that are beside the waie, are thei that heare: then cometh the Deuill, & taketh awaie the worde, out of their hartes, lest thei should beleue, and bee saued. Thei on the stones, are thei, whiche whē thei heare, receiue the worde with ioye, & these haue no rootes, whiche for a while beleue, & in time of temptacion go away. And that whiche fell emong thornes are thei, whiche when thei haue heard, goe forth and are choked with cares & riches and volupteous liuyng, and bryng forthe no fruicte. That whiche fell in the good ground are thei, whiche with a pure and good harte, heare the woorde, and kepe it and bryng foorth fruict through patience.

The Collecte.

O Lorde, whiche dooest teache vs, that all our dooynges without charitee, are nothyng wooꝛth, sende thy holy Ghoste, and powꝛe in our hartes, that moste excellent gifte of charitie, the verie bonde of peace, and all vertues, without the whiche, whosoeuer liueth, is coumpted dedde befoꝛe thee: graunt this foꝛ thy onely soonne Jesus Christes sake.

The Epistle.

1. Corin. xiii. THough I speake with tongues of men, & of Angelles, and haue no loue, I am euen as soũdyng braſſe, oꝛ as a tinklyng Cimbal. And though I could Pꝛophecie, and vnderstande all secretes, and all knowlege, yea, if I haue all faithe, so that I could moue moũtaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my gooddes to fede the pooꝛe, and though I gaue my bodie, euen that I burned and yet haue no loue, it pꝛofiteth me nothyng. Loue suffreth long, and is curteous, loue enuieth not, loue dooth not frowardly, swelleth not, dealeth not dishonestly, seketh not her awne, is not pꝛouoked to anger, thinketh none

none euil, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth al thynges, endureth all thynges. Though that Prophecying faile, either tongues ceasse, or knowelege vanishe awaie, yet loue falleth neuer awaie. For our knowelege is vnperfeicte, and our Prophecying is vnperfeict: but when that whiche is perfeict is come, then that whiche is vnperfeicte shalbe doen awaie. When I was a childe I spake as a childe, I vnderstoode as a childe, I imagined as a childe. But assone as I was a man, I put awaie childishenes. Now we se in a glasse, euen in a darke speakyng: but then shall we se face to face. Now I knowe vnperfeictly: but then shall I knowe, euen as I am knowen. Now abideth faith, hope, and loue, euē these .iij: but the chiefe of these is loue

The Gospell.

IEsus tooke vnto hym the .xij. and saied vnto them: behold, we go vp to Hierusalem, and all shalbe fulfilled that are written by the prophetes, of the soonne of man. For he shalbe deliuered vnto the Gentiles, and shalbee mocked, and despitefully entreated & Luke. xviii.

spitted on. And when thei haue scourged hym, thei will put hym to death, & the iij. daie he shall rise again. And thei vnderstode none of these thynges. And this saiyng was hid from thē, so that thei perceiued not the thynges, whiche were spoken and it came to passe, that as he was come nigh vnto Hiericho, a certain blinde man sat by the high waies side, beggyng. And when he heard the people passe by, he asked what it ment, & thei saied vnto hym, that Jesus of Nazareth passed by. And he cried, saiyng: Jesu thou soonne of Dauid haue mercie on me. And thei whiche wēt before, rebuked hym, that he should holde his peace, but he cried so moche the more: thou sonne of Dauid haue mercie on me. And Jesus stode still, & commaunded him to be brought vnto him, and whē he was come nere, he asked hym, saiyng: what wilt thou that I dooe vnto thee? And he saied: lorde, that I might receiue my sight. And Jesus saied vnto hym: receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and folowed hym, praisyng God: & all the people, when thei sawe it, gaue praise vnto God.

¶ The.i. daie of Lent.

The

¶ The Collect.

A Almightie & euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the synnes of all them that bee penitent: create and make in vs newe and contrite hartes, that we worthely lamentyng our synnes, and knowlegyng our wretchednesse, maie obtein of thee, the God of al mercie, perfect remission & forgeuenesse, through Jesus Christ

¶ The Epistle.

Joel.ii.

T Durne you vnto me with all your hartes, with fastyng, weppyng, and mournyng. Rente your hartes, and not your clothes. Tourne you vnto the Lorde your God, for he is gracious and mercifull, long suffryng, and of great cõpassion, and redy to pardon wickednesse. Then no doubt he also shal tourne & forgeue: and after his chastnyng, he shall let your encrease remain, for meate & drynke offringes vnto the lorde your god. Blow out with the trũpet in Sion, proclaime a fastyng, cal the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the childrẽ and suckelynges together. Let the bridegroome go foorthe of his chamber, and the

bride out of her closet. Let the Priestes serue the lorde, betwene the porche & the Alter, wepyng & saiyng, be fauourable, o lorde, bee fauourable vnto thy people: let not thyne heritage bee brought to suche confusion, lest the Heathen be lordes ther of. Wherefore should thei saie emong the Heathen: where is now their God?

The Gospell.

Math. vi. When ye fast be not sad, as the hypocrites are, for thei disfigure their faces, that it maie appere vnto men, how that thei faste. Verely I saie vnto you, thei haue their rewarde. But thou when thou fastest, annoynt thine hed, and washe thy face, that it appere not vnto men, how that thou fastest, but vnto thy father, whiche is in secrete: & thy father whiche seeth in secrete, shall reward thee openly. Laie not vp for your selues treasure vpon yearth, where the roust and mothe dooeth corrupt, and where theues breake through and steale. But lay vp for you treasures in heauen, where neither roust nor mothe dooeth corrupt, & where theues do not breake through, nor steale. For where your treasure is, there will your hartes be also.

The

¶ The first Sundaie in Lent.

¶ The Collecte.

O Lorde, whiche for our sake diddest faste fowertie daies, and fowertie nightes: geue vs grace to vse suche abstinence, that our flesshe beyng subdued to the spirite, we maie euer obeie thy godlie moctons in righteousnesse & true holinesse, to thy honour, and glorie, whiche liuest and reignest, &c.

☞ The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For he saieth: I haue heard the in a tyme accepted. And in the daie of saluacion haue I succoured the. Beholde, now is that accepted time: beholde now is that daie of salnacion. Leat vs geue none occasion of euil, that in our office be founde no faulte, but in al thynges leat vs behaue our selues, as the ministers of God, in moche pacience, in afflictiones, in necessities, in anguishes, in stripes, in prisonementes, in strifes, in labours, in watchynges, in fastynges, in pureneſſe, in knowelege, in long suffryng, in kyndenesse, in the holie ii. Cor. vi.

Ghoste, in loue vnfeigned, in the woorde of trueth, in the power of God, by the armour of righteousnesse, of the right hãde and of the left: by honour, & dishonour: by euill reporte, and good reporte: as deceiuers, and yet true: as vnknowen, & yet knowen: as dying, and beholde, we liue: as chastened, and not killed: as sorowing, & yet alwaie merie: as poore, & yet make many riche: as hauyng nothyng, and yet possessyng all thinges.

¶ The Gospel.

Mat. iiii. THen was Iesus ledde awaie of the spirite into wildernesse, to be tempted of the Deuil. And when he had fasted fowertie daies, and fowertie nightes, he was at the last an hungred. And when the tempter came to him, he saied: If thou bee the soonne of God, cõmaunde that these stones be made bread. But he aunswered, and saied: It is written, mã shal not liue by bread onely, but by euery woorde that procedeth out of the mouthe of God. Then the Deuil taketh him vp into the holie citie, and setteth him vpon a pinnacle of the Temple, and saieth vnto him: If thou bee the soonne of GOD cast thy self doune hedlong,

long. For it is written: He shall geue his Aungelles charge ouer the, and with their handes thei shall holde the vp, least at any time thou dashe thy foote against a stone. And IESVS saied vnto him: It is writtenagain, thou shalt not tempt the Lorde thy God. Again the Deuil taketh him vp, into an exceedyng high mountaine, & shewed him al the kyngdomes of the worlde, and the glorie of them, & saieth vnto him: Al these wil I geue the, if thou wilt fal doune & worship me. Thē saieth Jesus vnto him: Auoide Sathan, for it is written: Thou shalt worship the lorde thy God, and him onely shalt thou serue. Then the deuil leaueth him, and beholde the Angelles came & ministred vnto him.

¶ The.ii. Sundaie in Lent.

¶ The Collecte.

Almightie god, whiche doest see that we haue no power of our selues, to helpe our selues: kepe thou vs bothe outwardly in our bodies, & inwardly in our soulles, that we maie be defended frō al aduersities, whiche maie happen to the bodie, & from all euill thoughtes, whiche maie assault & hurte the soulle, through Jesus Christe. &c.

The

¶ The Epistle.

1. Thess. iiii. WE beseche you brethren, and exhorte you by the Lorde Iesus, that ye encrease more and more, euen as ye haue receiued of vs, how ye ought to walke & please God. For ye knowe what cõmaundemẽtes we gaue you, by our lorde Iesus Christe. For this is the wille of God, euen your holinesse, that ye should abstein from fornication, and that euery one of you should knowe, how to kepe his vessel in holinesse, & honour, and not in the lust of cõcupiscence, as doue the Heathen, whiche knowe not God. That no man oppresse and defraude his brother in bargainyng, because that the Lorde is the auenger of al soche thinges, as we tolde you before & testified. For God hath not called vs vnto vnclẽnesse, but vnto holinesse. He therfore that despiseth, despiseth not man, but God whiche hath sent his holie spirite emong you.

¶ The Gospel.

Matt. xv. IEsus went thence, and departed into the coastes of Tire & Sidon: and beholde, a woman of Canaan (whiche came out of the same coastes) cried vnto him, saiyng: Haue mercie

on me, O Lorde, thou soonne of Dauid: My daughter is piteously vexed with a Deuille. But he aunswered her nothyng at all. And his disciples came & besought him, saiyng: Sende her awaie, for she crieth after vs. But he aunswered, & saied: I am not sent, but to the lost shepe of the house of Israel. Then came she, and worshipped him, saiyng: Lorde helpe me. He aunswered and saied: It is not meete to take the childrens bread, & cast it to dogges. She aunswered, and saied: Trueth Lorde: for the Dogges eate of the crommes, whiche fall from their Masters table. Then Iesus aunswered & saied vnto her: O woman great is thy faith, bee it vnto the, euen as thou wilt: & her daughter was made whole, euen the same time.

¶ The. iii. Sundaie in Lent.

¶ The Collecte.

WE beseche the almightie God, looke vpon the hartie desires of thy humble seruauntes, and stretche foorth the right hande of thy maiestie, to be our defence against all our enemies, through Iesus Christe our Lorde.

¶ The Epistle.

Ephe.v. BE you the folowers of God, as dere childzen, and walke in loue, euen as Christe loued vs, & gaue himselfe for vs an offryng, & a sacrifice of a swete sauiour to God. As for fornication, & al vncleanesse, or couetousnesse, let it not be ones named emong you as it becometh Saintes: Or filthenesse, or foolish talkyng, or iestyng, whiche are not comely: but rather geuyng of thankes. For this ye know that no whoremõger, either vncleane persone, or couetous persone (whiche is a worshipper of images) hath any inheritaũce in the kingdom of Christe & of God. Let no man deceiue you with vaine woordes. For because of soche thinges, cometh the wrath of God, vpon the childzen of disobedience. Be not ye therefore cõpanions of them. Ye were sometime darkenes, but now are ye light in the Lorde. Walke as childzẽ of light, for the fruicte of the spirite consisteth in all goodnesse, & rightcousnesse, & trueth. Accept that whiche is pleasyng vnto the Lorde, and haue no felowshippe with the vnfruictefull woorkes of darkenesse, but rather rebuke theim. For it is a shame euen to name those thynges, whiche are

dooen

dooen of them in secrete, but all thynges when thei are brought forth by the light, are manifest, for whatsoeuer is manifest, the same is light: wherefore he saieth: Awake thou that slepest, and stand vp from death, and Christe shal geue the light.

¶ The Gospel.

IEsus was castyng out a Deuille that was dombe. And whē he had cast out the Deuille, the Dombe spake, and the people woondred. But some of theim saied: He casteth out Deuilles through Belzebub the chiefe of the Deuilles. And other tempted him, and required of him a signe frō heauen. But he knowyng their thoughtes, saied vnto them: Euery Kingdome deuided against it selfe, is desolate, and one house dooeth fal vpon another. If Sathan also be deuided against him selfe, how shall his Kyngdome endure? Because ye saie, I cast out Deuilles through Belzebub: If I by the helpe of Belzebub cast out Deuilles, by whose helpe dooe your children cast theim out? Therefore shall thei bee your iudges. Bnt if I with the finger of God cast out Deuilles, no doubt, the Kyngdome of GOD is come vpon you. Luce. 11.

you.When a strong man armed watcheth his house, the thynges that he possesseth are in peace. But when a strōger then he cometh vpon him, and ouercometh him, he taketh from him al his harnesse wherin he trusted, and deuideth his gooddes. He that is not with me, is against me. And he that gathereth not with me, scattereth abroade. When the vncleane spirite is gone out of a manne, he walketh through drie places, seking rest. And whē he findeth none, he saieth: I will returne again into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he & taketh to him seuen other spirites worse then himselfe, and thei entre in & dwel there. And the ende of that man is worse then the beginnyng. And it fortuned that as he spake these thynges, a certeine womā of the cōpanie lifte vp her voice, & saied vnto him: Happie is the wombe that bare the, and the pappes whiche gaue the sucke. But he saied: Yea, happie are thei that heare the woorde of God, and kepe it.

¶ The.iiii. Sundaie in Lent.

¶ The Collecte.

Graunt

Kaunte we beseeche thee almightie God, that we whiche for our euill deedes, are worthily punished, by the counforte of thy grace, maie mercifully bee relcued. Through our Lorde Jesus Christe.

¶ The Epistle.

TEll me ye that desire to be vnder the lawe, doe ye not heare of the lawe? For it is written that Abraham had twoo soonnes, the one by a bonde maide, the other by a free woman, yea, and he whiche was borne of the bonde woman, was borne after the flesche. But he whiche was borne of the free woman, was borne by promesse: whiche thynges are spoken by an Allegorie. For these are twoo Testamentes, the one from the mounte Sina, whiche engendereth vnto bondage, whiche is Agar. For mounte Sina is Agar in Arabia, and bordreth vpon the citie, whiche is now called Hierusalē, & is in bondage with her children. But Hierusalem, whiche is aboue, is free, whiche is the mother of vs al. For it is writtē, reioyce thou baren, that bearest no children, breake foorthe and crie thou that trauaillest not: for the desolate Gala.iiii.

hath many mo childzen then she, whiche hath an housbande. Brethzen, we are after Isaac, the childzen of promesse. But as then, he that was bozne after the flesh persecuted hym that was bozne after the spirite: euen so is it now. Neuertheless, what saieth the scripture? put awaie the bonde woman & her sonne. For the sonne of the bonde woman, shall not bee heire with the soonne of the free woman. So then brethzen, we are not childzen of the bonde woman, but of the free woman.

The Gospell.

Iohn.vi. IEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude folowed hym, because thei sawe his miracles, whiche he did on thē that were diseased. And Iesus went vp into a moūtain, and there he sat with his disciples. And easter (a feast of the Iewes) was nigh: when Iesus then lift vp his yies, & sawe a greate companie come vnto him: he saied vnto Philippe, whence shall we buie bread that these maie eate? This he said to proue him: for he himself knewe what he would do. Philip answered him. Two c. penie worth of bread are not sufficient for them, that euery man maie

maie take alitle. One of his disciples (Andrewe Simon Peters brother) saieth vnto him: there is a lad whiche hath.v. barly loaues, and.ij. fishes: but what are thei emong so many? And Jesus saied, make the people sitte doune. There was muche grasse in the place: so the mē sat doune in numbre about.v.M. And Jesus toke the bread, and when he had geuen thākes, he gaue to the disciples, and the disciples to thē that were set doune: and likewise of the fishes, asmoche as thei would. When thei had catē enough, he saied vnto his disciples, gather vp the broken meate whiche remaineth, that nothyng be lost. And thei gathered it together, & filled.xij. baskettes with the broken meate of the fiue barly loues: whiche brokē meat remained vnto thē that had eaten. Then those men when thei had seen the Miracle that Jesus did, saied, this is of a trueth, the same Prophet ỹ should come into the worlde.

¶ The.v. Sundaie in lent.

¶ The Collecte.

WE beseche thee almightie GOD mercifully to looke vpon thy people, that by thy greate goodnesse, thei maie be gouerned & preserued euermore,

bothe in bodie and soulle, through Jesus Christe our lorde.

¶ The Epistle.

Hebre. ix. CHrist beyng an high priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes, that is to saie, not of this buildyng, neither by ỹ bloude of Goates, and Calues, but by his awne bloude he entred in ones into the holie place, and founde eternall redempcion. For if the bloud of Oxen and of Goates and the ashes of a young Cowe, when it was sprinkled, purifieth the vncleane, as touchyng the purifiyng of the flesh: how muche more, shall the bloude of Christe (whiche through the eternall spirite, offred hymselfe without spotte to God) purge your conscience from dedde woorkes, for to serue the liuyng God. And for this cause, he is ỹ mediatour of the newe Testamente, that through death, whiche chaunced for the redẽpcion of those trãsgressions that were vnder the first Testamente, thei whiche are called, mighte receiue the promesse of eternall enheritaunce.

¶ The Gospell.

Whiche

WHiche of you can rebuke me of sinne? If I saie the trueth, why doue ye not beleue me? He that is of God, heareth goddes wordes: ye therefore heare them not, because ye are not of God. Then aunswered the Iewes, & saied vnto him: saie we not wel that thou art a Samaritane, and hast the deuill? Iesus aunswered, I haue not the deuill, but I honour my father, & ye haue dishonoured me. I seke not myne awne praise, there is one that seketh & iudgeth. Verely, verely, I saie vnto you, if a man kepe my saiyng: he shall neuer see death. Then saied the Iewes vnto hym. Now knowe we that thou hast the deuil. Abrahã is dedde, and the Prophetes: and thou saiest, if a man kepe my saiyng, he shal neuer taste of death. Art thou greater then our father Abraham, whiche is ded? And the Prophetes are dedde: whom makest thou thy self? Iesus aunswered: if I honour my self, mine honour is nothyng. It is my father that honoureth me, whiche you saie is your God, and yet you haue not knowen hym. But I knowe him, and if I saie, I knowe hym not, I shalbee a lier like vnto you. But I knowe hym, Iohn. viii.

and kepe his saiyng. Your father Abrahã was glad to see my daie: and he sawe it, and reioyced. Then saied the Iewes vnto hym: thou art not yet. L. yere olde, and hast thou seen Abraham? Iesus saied vnto theim: verely, verely, I saie vnto you, ere Abrhaham was borne, I am. Then toke thei vp stones to cast at him, but Iesus hid himself, & went out of the temple

¶ The Sundaie nexte before Easter.

¶ The Collecte.

Almightie & euerlastyng God, whiche of thy tender loue towardes mã hast sent our sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankynde should folowe the example of his greate humilitie, mercifully graunte that wee bothe folowe the example of his paciẽce, and be made partakers of his resurrecciõ through the same Iesus Christ our lorde. Amen.

¶ The Epistle.

Philip. ii. LEt the same minde be in you, that was also in Christ Iesu: whiche when he was in the shape of God thought it no robberie to bee equall

quall with God: neuertheleſſe, he made hymſelf of no reputacion, takyng on hym the ſhape of a ſeruaunte, and became like vnto men, and was found in his apparell as a man, he humbled himſelf, and became obedient to the death, euē the death of the Croſſe. Wherefore, God hath alſo exalted hym on high, and geuen hym a name, whiche is aboue all names: That in the name of Jeſus, euery knee ſhould bowe, bothe of thynges in heauen, and thynges in yearth, and thynges vnder the yearth, and that all tongues ſhould cōfeſſe, that Jeſus Chriſt is the lorde, vnto the praiſe of God the father.

¶ The Goſpell.

AND it came to paſſe, when Jeſus had finiſhed all theſe ſaiynges, he ſaied vnto his diſciples: ye knowe that after twoo daies ſhalbe Eaſter, and the ſoonne of man ſhalbe deliuered ouer to be crucified. Then aſſembled together the chief Prieſtes and the Scribes, and the Elders of the people, vnto the Palace of the high Prieſte (whiche was called Caiphas) and helde a counſaill, that thei might take Jeſus by ſubtletie, and kill him. But thei ſaied: not on Math. xxvi.

the holie daie, leaſt there bee an vprore e-
mong the people. When Jeſus was in
Bethanie, in the houſe of Simon the le-
per, there came vnto hym a woman, ha-
uyng an Alabaſter boxe of precious oint-
ement, and powred it on his hedde, as he
ſatte at the boorde. But when his diſci-
ples ſawe it, thei had indignacion, ſaiyng:
wherto ſerueth this waſte? This oynt-
ment might haue beeu well ſolde, and ge-
uen to the poore. Whē Jeſus vnderſtode
that, he ſaied vnto theim: why trouble ye
the womā? For ſhe hath wrought a good
woorke vpō me. For ye haue the poore al-
waies with you: but me ye ſhall not haue
alwaies. And in ỹ ſhe hath caſt this oint-
remēt on my bodie, ſhe did it to burie me.
Verely, I ſaie vnto you, wherſoeuer this
Goſpell ſhalbe preached in all the worlde
there ſhal alſo this be tolde that ſhe hath
doen, for a memoriall of her. Then one of
the .xij. whiche was called Judas Iſca-
rioth went vnto the chief Prieſtes, and
ſaied vnto theim: what will ye geue me,
and I will deliuer hym vnto you. And
thei appoynted vnto hym thirtie pieces
of Siluer. And from that tyme foorthe,
he ſoughte opportunitie to betraie hym.

The

The first daie of sweete bread the Disciples came to Jesus saiyng to him: where wilt thou that we prepare for the to eate the Passeouer? And he saied: Go into the Citie, to soche a man, and saie vnto him: The maister saieth, my time is at hande, I wil kepe my Easter by the with my disciples. And the Disciples did as Jesus had appointed theim, and thei made readie the Passeouer. When the euen was come, he satte doune with the .xij. And as thei did eate, he saied: Merely, I saie vnto you, that one of you shall betraie me. And thei were exceadyng sorowfull, and began euery one of them to saie vnto him: Lorde is it I? He aunswered and saied: He that dippeth his hãde with me in the dishe, the same shall betraie me. The soonne of man truely goeth as it is written of him, but wo vnto that man by whõ the soonne of mã is betraied. It had been good for that manne, if he had not been borne. Then Judas whiche betraied him, aunswered and saied: Master is it I? He saied vnto him: Thou hast saied. And whe thei were eatyng, Jesus tooke bread, and when he had geuen thankes, he brake it, & gaue it to the Disciples, and saied: Take

kate, This is my bodie. And he tooke the cuppe, & thanked, & gaue it theim, saiyng: Drinke ye al of this, for this is my bloude whiche is of the newe Testament, that is shed for many, for the remissiō of synnes. But I saie vnto you, I will not drincke hēcefoorth of this fruicte of the vine tree vntil the daie whē I shal drincke it newe with you in my fathers kingdō. And whē thei had saied grace, thei went out vnto mounte Oliuete. Thē saied Iesus vnto them: Al ye shalbe offended because of me this night. For it is written: I wil smite the shepherd, & the shepe of the flocke shal be scattred abrode, but after I am risen again, I will go before you into Galilee. Peter answered & said vnto him: though al mē be offēded because of the, yet wil I not be offended. Iesus saied vnto him: verely, I saie vnto the, that in this same night before the Cocke crowe, thou shalt denigh me thrise. Peter saied vnto him: yea though I should die with the, yet wil I not denie the. Likewise also, said al the disciples. Thē came Iesus with them vnto a ferme place (whiche is called Gethsemane) & saied vnto the Disciples: Sit ye here, while I go and praie yonder. And he

tooke

tooke with him Peter, & the .ij. soonnes of Zebede, & began to ware sorowefull & heauie. Then saied Jesus vnto them. My soulle is heauie, euen vnto the death: Tarie ye here, and watche with me. And he went a litle foorther, and fell flat on his face, and praied, saiyng: O my father, if it be possible, leat this cuppe passe from me, neuertheless, not as I will, but as thou wilt. And he came vnto the Disciples, & founde them a slepe, & saied vnto Peter: What? Coulde ye not watche with me one houre? Watche, and praie that ye entre not into temptacõ, the spirite is willyng, but the flesshe is weake. He went awaie ones again, & praied, saiyng: O my father, if this cuppe maie not passe awaie from me, except I drinke of it, thy wil be fulfilled: & he came, & founde them a slepe again, for their yies were heauie. And he left them, and went again, and praied the third time, saiyng the same woordes. Thẽ cometh he to his Disciples, and saied vnto them: Slepe on now, & take your rest. Beholde, the houre is at hande, and the soonne of man is betraied into the hãdes of sinners. Rise, let vs be goyng: beholde he is at hande that dooeth betraie mee.

While he yet spake, lo, Judas one of the nũber of the .xij. came, & with him a great multitude with swordes & staues sent frõ the chiefe Priestes and Elders of the people. But he that betraied him gaue theim a token, saiyng: Whomsoeuer I kisse, the same is he, holde him fast. And foorthwith he came to Jesus, and saied: Haile master & kissed him. And Jesus saied vnto him: Frende, wherefore art thou come. Then came thei and laied handes on Jesus, and tooke him. And beholde one of them, that were with Jesus, stretched out his hande and drewe his swoorde, & stroke a seruaũte of the high Priest, and smote of his eare. Then saied Jesus vnto him: Put vp thy swoorde into the sheath, for all thei that take the swoorde, shall perishe with the swoorde: Thinkest thou that I cãnot now praie to my father, and he shal geue me euen now more then .xij. legiones of Aungelles? But how then shal the Scriptures bee fulfilled? For thus must it be. In that same houre saied Jesus to the multitude: Ye bee come out as it were to a thief with swoordes & staues, for to take me. I satte daiely with you teachyng in the Temple, and ye tooke me not. But al

this

this is dooen that the Scriptures of the Prophetes might bee fulfilled. Then all the Disciples forsoke him and fledde. And thei tooke Jesus, & ledde him to Caiphas the high Priest, where the Scribes and the Elders were assembled. But Peter folowed him a ferre of vnto the high Priestes palace, and went in, & satte with the seruauntes to see the ende. The chief Priest, and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but founde none. Yea when many false witnesses came, yet founde thei none. At the last came two false witnesses, & saied: this felowe saied: I am able to destroie the temple of God, and to builde it again in three daies. And the chief Priest arose & saied vnto him: Aunswerest thou nothyng? Why dooe these beare witnesse against the? But Jesus helde his peace. And the chief Priest aunswered and saied vnto him: I charge the by the liuyng God, that thou tell vs whether thou bee Christe the soonne of God. Jesus saied vnto him: Thou hast saied. Neuertheless I saie vnto you, hereafter shal ye see the soonne of mā sittyng on the right hande of power, and comyng

in

in the cloudes of the skie. Then the high Priest rente his clothes, saiyng: He hath spoken blasphemie: What nede we of any more witnesses? Beholde, now ye haue heard his blasphemie, what thinke ye? Thei aunswered, & saied: He is worthie to die. Then did thei spitte in his face, & buffeted him with fistes. And other smote him on the face with the palme of their handes, saiyng: Tel vs thou Christe, who is he that smote thee? Peter satte without in the Courte, and a Damosell came to him, saiyng: Thou also wert with Jesus of Galile, but he denighed before the all, saiyng: I wote not what thou saiest. When he was gone out into the porche, an other wenche sawe him, and saied vnto theim that were there: This felowe was also with Jesus of Nazareth, and again he denighed with an othe, saiyng: I dooe not knowe the manne. After a while came vnto him thei that stode by, & saied vnto Peter: Surely thou art euen one of them, for thy speache bewraieth the. Thē began he to curse, and to sweare that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the woorde of Jesu, whiche saied vnto him:

Before

Before the Cocke crowe, thou shalt de-
nigh me thrise, and he wēt out and wept
bitterly. When the morning was come,
all the chiefe Priestes, and Elders of the
people, helde a counsail against Jesus, to
put him to death, and brought him boūde
and deliuered him vnto Pontius Pilate
the Deputie. Then Judas (whiche had
betraied him) seyng that he was condem-
ned, repented him selfe, & brought again
the .xxx. plates of siluer to the chief Prie-
stes and Elders, saiyng: I haue synned
betraiyng thinnocent bloude. And thei
saied: What is that to vs? See thou to
that. And he cast doune the Siluer plates
in the Temple, and departed, and went &
hanged him selfe. And the chiefe Priestes
tooke the Siluer plates, and saied: It is
not laweful for to put them into the trea-
sure, because it is the price of bloude. And
thei tooke counsail & bought with them
a potters ffielde to burie straungers in.
Wherefore the fielde is called *Acheldema*,
that is the ffielde of bloude, vntill this
daie. Thē was fulfilled that whiche was
spoken by Jeremie the Prophete, saiyng:
And thei tooke thirtie Siluer plates,
the price of him that was valued, whom
thei

thei bought of the children of Israel, & gaue theim for the Potters fielde, as the Lorde appointed me. Jesus stode before the Deputie, and the Deputie asked him saiyng: Art thou the kyng of the Jewes? Jesus saied vnto him: Thou saiest. And when he was accused of the chiefe Priestes and Elders, he aunswered nothyng.

Then saied Pilate vnto him: Hearest thou not how many witnesses thei laie against the? And he aunswered him to neuer a woorde, in so moche that the Deputie maruciled greatly. At that feaste the Deputie was wount to deliuer vnto the people a prisoner, whom thei would desire. He had then a notable prisoner, called Barrabas. Therefore when thei were gathered together, Pilate saied: whether wil ye that I geue louse vnto you, Barrabas, or Jesus whiche is called Christ? For he knewe that for enuie thei had deliuered him. When he was sette doune to geue iudgemente, his wife sent vnto him saiyng: Haue thou nothyng to doo with that iuste manne, for I haue suffred this daie many thynges in my sleepe because of him. But the chiefe Priestes and Elders perswaded the people, that

thei

thei shoulde aske Barrabas, and destroy Jesus. The deputie aunswered & saied vnto theim: whether of the twaine will ye that I let louse vnto you? thei saied: Barrabas. Pilat saied vnto theim, what shall I dooe then with Jesus whiche is called Christe? Thei all saied vnto him, leat him be crucified. The deputie saied, what euill hath he dooen? but thei cried moze saiyng, leat him be crucified. Whē Pilate sawe that he coulde preuaile nothing, but that moze businesse was made, he tooke water, & washed his handes befoze the people, saiyng: I am innocent of the bloude of this iuste Persone, see ye. Then aunswered all the People & saied: his bloude be on vs, and on our childzen. Then let he Barrabas louse vnto them, and scourged Jesus, and deliuered him to be crucified. Then the Souldiours of the Deputie tooke Jesus into the commune hall, and gathered vnto him all the companie, and thei striped him, and putte on him a purple robe, & platted a croune of thoznes, and put it vpon his head, and a rede in his right hande, and bowed the knee befoze him, and mocked him saiyng: haile King of the Jewes, and when thei

had spit vpō him, thei toke ȳ rede, & smot him on the head. And after that thei had mocked him, thei toke the robe of him again, and put his owne raimente on him, and led him awaie to crucifie him. And as thei came out, thei found a man of Cirene (named Simon) him thei compelled to beare his crosse, & thei came vnto the place whiche is called Golgotha (that is to saie) a place of dead mennes sculles, & gaue him vinegre mingled with galle to drinke. And when he had tasted therof, he woulde not drinke. When thei had crucified him, thei parted his garmentes, and did cast lottes, that it might be fulfilled whiche was spoken by the prophete: thei parted my garmentes emong theim, and vpon my vesture did thei cast lottes. And thei sate and watched him there, and set vp ouer his head the cause of his Death written. This is Jesus the King of the Jewes. Thē were there two theues crucified with him, one on the right hande, and another on the left. Thei that passed by, reuiled him waggyng their heades, & saiyng: Thou that destroiedst the Temple of GOD, and diddest build it in thre daies, saue thy selfe. If thou be the sonne

of

of GOD, come downe from the crosse. Likewise also the high priestes mockyng him, with the Scribes and Elders saied, he saued other, him selfe he can not saue. If he be the king of Israel, leat him now come doune from the crosse, and we will beleue him. He trusted in GOD, leat him deliuer him now, if hee will haue him: for he saied: I am the Soonne of God. The Theues also whiche were crucified with him, cast the same in his teeth. Frō the sixt hour, was there darkenesse ouer all the lande, vntill the ninth houre. And about the .ix. hour, Iesus cried with a loude voice, saiyng: Heloi, Heloi, lamasabacthani, that is to saie: my GOD, my God, why hast thou forsaken me. Some of theim that stode there, whē thei heard that, saied: This man calleth for Helias. And straight waie one of thē ranne, and toke a Sponge, and when he had filled it full of Vinegre, he put it on a rede, and gaue hym to drinke. Other saied, leat be, leat vs see whether Helias will come and deliuer him. Iesus when he hadde cried again with a loude voice, yelded vp the Ghost.

And beholde, the vaile of the temple did

rente in.ij. partes, from the toppe to the bottome, and thearth did quake, and the stones rente, and graues did open, & many bodies of sainctes whiche slept arose, and wente out of the graues after his resurrection, and came into the holie citie and appeared vnto many. Whē the Centuriō, and thei that were with him watchyng Jesus, sawe the earthquake, and those thinges whiche happened, thei feared greately, saiyng: Truely this was the sonne of God. And many womenne were there (beholdyng him a farre of) whiche folowed Jesus from Galiley ministryng vnto him. Emonge whiche was Marie Magdalene, and Marie the mother of James and Joses, and the mother of zebedees childzen.

¶ Mondaie next before Easter.

The Epistle.

Esai.lxiii.

WHat is he this that cometh frō Edom with red coloured clothes of Bosra (which is so costly clothe) & cometh in so mightely with all his strength? I am he that teacheth righteousnesse, & am of power to helpe. Wherfore then is thy clothyng redde, and thy raiment like his that treadeth

deth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine Enemies in my wrathe, & set my feete vpon them in mine indignation. And their bloude shall bespring my clothes, and so wil I staine al my raimente. For the daie of vengeaunce is assigned in my hart, and the yere when my people shall be deliuered is come. I looked aboute me, and there was no man to shewe me any helpe. I marueiled that no man helde me vp: Then I helde me by mine owne arme, and my feruentnesse susteined me. And thus will I treade doune the people in my wrath, and bathe them in my displeasure, and vpon the earth wil I laie their strength. I will declare the goodnesse of the Lord: yea, and the praise of the Lorde for al that he hath geuē vs, for the great good that he hath dooen for Israel: Whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louyng kindnesse. For he saide, these no doubte are my people, and no shrinkyng childrē, and so he was their Sauiour, in their troubles, he was also troubled with them, and the aungell that

went foorth from his presence, deliuered theim. Of very loue and kindnesse that he hadde vnto them, he redemed them. He hath borne theim, & caried theim vp euer sence the worlde began. But after thei prouoked him to wrath, and vexed his holie minde, he was their enemie, and fought against theim him selfe. Yet remembred Israel the olde time of Moses, and his people, saiyng: Where is he that brought theim from the water of the Sea, with theim that fede his shepe? Where is he that hath geuen his holie spirite among theim? He ledde theim by the right hande of Moses, with his glorious arme deuidyng the water before them (whereby he gate him selfe an euerlastyng name) he ledde theim in the deepe, as an horse is ledde in the plaine, that thei shoulde not stumble, as a tame beast goeth in the feld and the breathe geuen of GOD geueth him reste.

Thus O God hast thou led thy people, to make thy selfe a glorious name wall. Looke downe then from Heauen, and beholde the dwellyng place of thy Sanctuarie, & thy glorie. How is it that thy gelousie, thy strēgth, the multitude of thy mer-

mercies, and thy louyng kindenesse will not be entreacted of vs, yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lorde art our father and redemer, and thy name is euerlastyng. O Lorde, wherefore hast thou ledde vs out of thy waie? Wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs again for thy seruauntes sake, & for the generatiō of thine heritage. Thy people haue had but a little of thy Sanctuarie in possessiō, for our enemies haue troden downe the holie place. And we were thine from the beginnyng, when thou wert not their Lorde, for thei haue not called vpon thy name.

The Gospell.

AFter two daies was Easter, and the daies of swete bread. And the high Priestes & the scribes sought how thei mighte take him by craft, & put him to death. But thei saied: Not in the feast daie, least any businesse arise emong the People. And when he was in Bethanie, in the house of Simō the Leper: euen as he satte at Meate, there came a Womanne haupnge an Mar. xiiii.

Alabaster boxe of oinctment called Narde, that was pure and costlie: & she brake the boxe, and poured it vpō his head. And there were some that were not contente within them selues, & saied: What needeth this waste of oinctemente? For it might haue been solde for moze then. ccc. pence, & haue been geuen vnto the pooze. And thei grudged against her. And Jesus saied: Let her alone, why trouble ye her? she hath dooen a good woorke on me. For ye haue poze with you alwaies. And whesoeuer ye will, ye maie dooe them good, but me haue ye not alwaies. She hath doen that she coulde, she came afore hand to anoincte my bodie to the buriyng. Merely I saie vnto you, whereseoeuer this Gospel shall be preached throughout the whole worlde, this also that she hath dooen shall be rehearsed in the remembraunce of her.

And Judas Iscarioth one of the. xij. went awaie vnto the high priestes to betraie him vnto them. When thei hearde that, thei were gladde, and promised that thei would geue him money. And he sought howe he might conueniently betraie him. And the first daie of sweete breade

(when

(when thei offred the passeouer) his Di-
sciples saied vnto him: where wilt thou
that we go and prepare that thou maiest
eate the Passeouer? And he sent foorth
twoo of his Disciples, and saied vnto
theim. Go ye into the Citie, and there
shal mete you a manne bearyng a pitcher
of water, folow him. And whethersoeuer
he goeth in, saie ye vnto the good man of
the house: The maister saieth, where is
the Gheste chamber, where I shall eate
the Passeouer with my Disciples: and
he will shewe you a greate Parloure pa-
ued and prepared: there make readie for
vs. And his Disciples went foorth, and
came into the citie: and founde as he had
saied vnto them: and thei made ready the
Passeouer. And when it was now euen-
tide, he came with the. xij. And as thei
sate at bourde and did eate, Jesus saied:
Verely I saie vnto you, one of you (that
eateth with me) shall betraie me. And
thei began to be sorie, and to saie to him
one by one: is it I? And an other saied: is
it I? He aunswered & saied vnto theim:
It is one of the twelue, euen he that dip-
peth with me in the platter. The soonne
of manne truely goeth, as it is written of
him

him, but woe to that man by whom the sonne of man is betraied: good were it for that man, if he had neuer ben borne.

And as thei did eate, Iesus toke bread, & when he hadde geuen thankes, he brake it and gaue to them, and saied. Take, eate, this is my bodie. And he toke the cuppe & when he had geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto them, this is my bloud of the newe Testament, whiche is shedde for many. Verely, I saie vnto you: I will drinke no more of the fruicte of the vine, vntill that daie that I drinke it newe in the Kyngdome of GOD. And when thei hadde saied Grace, thei went out to the mount Oliuete. And Iesus saieth vnto them: All ye shalbe offended because of me this night. For it is written: I will smite the shepehearde, & the shepe shalbe scattred. But after ỹ I am risen again, I will go into Galile before you. Peter saied vnto him: And though al menne be offended, yeat wil not I . And Iesus saieth vnto him . Verely, I saie vnto the, that this daie, euen in this night, before the cocke crowe twise, thou shalt denigh me iii. times. But he spake more ve-

he-

hemently. No, If I should die with the, I will not denigh thee. Likewise also saied thei al. And thei came into a place, whiche was named *Gethsemane*, and he saied to his disciples. Sit ye here while I go a side, & praie. And he taketh with him Peter and James and Jhon, and begā to waxe abashed, and to bee in an agonie, & saied vnto them. My Soulle is heauie euen vnto the death. Tarie ye here and watche. And he went foorth a litle, and fel doune flatte on the groundē, and praied, that if it were possible, the houre might passe from him. And he saied, *Abba* father, all thinges are possible vnto the, take awaie this cuppe frō me: neuertheless, not as I will, but that thou wilt be dooen. And he came and founde them slepyng, and saieth to Peter. Simon, sleapest thou? couldest not ÿ watche i. houre? watche ye and praie, leaste yee entre into temptation, the Spirite truely is readie, but the flesshe is weake. And again he wēt a side, and praied, & spake thesame woordes. And he retourned, and founde theim asleape again, for their yies were heauie. Neither wiste thei what to aunswere him.

And

And he came the thirde time, and saied vnto them: Slepe hence forth, and take your ease, it is enough, the hour is come: beholde the sonne of man is betraied into the handes of sinners, rise vp, leat vs go, lo, he that betraieth me is at hande. And immediatly, while he yet spake, cometh Judas (which was one of the .xij.) and with him a greate number of people, with swerdes, and staues, from the high Priestes, and Scribes, & elders. And he that betraied him, had geuē them a generall tokē, saiyng: whosoeuer I doo kisse, the same is he. Take & leade him awaie warely. And assone as he was come, he goeth straight waie to him, and saieth vnto him: Master, Master, & kissed him. And thei laied their handes on him, and toke him. And one of theim that stode by, drewe out a swoorde, and smote a Seruaunte of the high Priestes, and cutte of his eare. And Jesus aunswered and saied vnto thē: Ye be come out as vnto a theefe with swerdes and staues for to take me. I was daily with you in the temple teachyng, & ye tooke me not: but these thinges come to passe, that the Scriptures shoulde be fulfilled. And thei all forsoke

him

him, and ranne awaie. And there folowed him a certaine young man clothed in linen vpon the bare, & the young men caught him, and he left his linen garment, & fledde from them naked. And thei ledde Jesus awaie to the high Priest of all, and with him came all the high Priestes, and the Elders: and the Scribes. And Peter folowed him a great waie of, (euē till he was come into the Palace of the high Priest, and he sate with the Seruauntes, & warmed him selfe at the fire. And the high Priestes, and all the counsaile sought for witnesse against Jesus, to put him to death, and found none. For many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine & brought false witnesse against him, saiyng: we heard him saie, I will destroie this Temple that is made with handes, & within three daies I will builde another made without hādes. But yet their witnesses agreed not together. And the highe Priest stode vp emong theim, and asked Jesus, saiyng: Answerest thou nothing? How is it that these beare witnesse against the? But he helde his peace, and aunswered nothing.

Again

Again, the high priestе asked him, & saied vnto him: Art thou Christ the sonne of the blessed? And Jesus saied, I am, and ye shall see the sonne of man sittyng on the right hande of power, and comyng in the cloudes of heauen. Then the highe priest rent his clothes, and saied, what nede we any foorther of witnesses? ye haue heard blasphemie, what thinke ye? And thei al cõdemned him to be worthie of death. And some began to spitte at him: and to couer his face, & to beate him w̃ fistes, & to saie vnto him, Areade: & the seruantes buffeted him on the face. And as Peter was beneth in ỹ palace, there came one of the wenches of the highest priestе. And when she sawe Peter warmyng himself, she loked on him & saied, Wast not thou also with Jesus of Nazareth? And he denied saiyng: I knowe him not, neither wote I what thou saiest. And he wẽt out into the porche, and the cocke crewe. And a damosell (when shee sawe him, began again to saie to thẽ that stode by) this is one of thẽ and he denighed it again, and anone after, thei that stode by, said again vnto Peter, surely, thou art one of thẽ for thou art of Galile & thy speche agreeth therto, but he

began

begā to curse, & to sweare saiēg: I know not this man of whom ye speake. And a-gain the cocke crew, & Peter remembred the worde that Iesus had said vnto him: before the cocke crowe twise, thou shalt denigh me iii. times, and he begā to wepe.

¶ Tuesdaie next before Easter.

The Epistle.

THe lorde God hath opened mine eare, therfore can I not saie, naie, neither withdrawe my selfe: but I offre my back vnto the smiters and my cheekes to the nippers. I turne not my face from shame, & spitting, and the Lorde God shall helpe me. Therfore shall I not be confounded. I haue hardē-ned my face like a flint Stone, for I am sure that I shal not come to confusiō: he is at hande that iustifieth me, who wille thē go to lawe with me? Let vs stāde one against another, if there be any that will reason wt me, let him come here foorth vn to me. Beholde the lord god stādeth by me. what is he then yt can condemne me? Lo, thei shalbe like as an olde cloth, the moth shal eate thē vp. Therfore whoso feareth the lorde emōg you, let him heare yt voice of his seruāt. Whoso walketh in darke-nesse Esaie. l

neſſe, and no light ſhineth vpon him, leat him put his truſt in the name of the lorde and holde him vp by his God. But take heede, yee all kindle a fire of the wrathe of God, and ſtire vp the coales: walke on in the glitteryng of your owne fire, and in the coales that ye haue kindled. This cometh vnto you from my hande, namely, that ye ſhal ſlepe in ſorowe.

The Goſpell.

Mar. xv. AND anone in ỹ dawnyng the high prieſtes helde a counſail with the Elders, and the Scribes, and the whole congregation, and bounde IESVS, and ledde him awaie, and deliuered him to Pilate: And Pilate aſked him, art thou the king of the Iues? And he aunſwered and ſaide to him: Thou ſaieſt it. And the high prieſtes, accuſed him of many thinges. So Pilat aſked him again, ſaiyng: Aunſwereſt thou nothing? Beholde, how many thinges thei laie to thy charge. Iesus aũſwered yet nothing ſo that Pilate meruelled. At that feaſte Pilate did deliuer vnto theim a priſoner whomſoeuer thei woulde deſire. And there was one that was named *Barrabas*, whiche laie bounde with them that made inſur-

insurrection: he had committed murther. And the people called vnto him, and began to desire hym, that he would dooe accordyng as he had euer doen vnto them. Pilate aunswered them, saiyng: wil ye that I let louse vnto you the kyng of the Iewes? For he knewe that the high priestes had deliuered him of enuie. But the high priestes moued the people, that he should rather deliuer Barrabas vnto them. Pilate aunswered again, & saied vnto them: what will ye that I then dooe vnto him, whō ye call the kyng of the Iewes? And thei cried again, crucifie him. Pilate said vnto them: what euill hath he doen? And thei cried the more feruētly, crucifie him. And so Pilate willyng to cōtent the people, let louse Barrabas vnto thē, and deliuered vp Iesus (when he had scourged hym) for to bee crucified. And the souldiours led hym awaie, into the cōmon hall and called together the whole multitude, and thei clothed hym with purple, & thei platted a croune of thornes, and crouned hym withall, & began to salute him: haile kyng of the Iewes. And thei smote hym on the head with a rede, and did spit vpō him: and bowed their knees, and worshipped

ped him. And when thei had mocked him thei tooke the purple of him, and put his awne clothes on hym, and led him out to crucifie him. And thei compelled one that passed by, called Simon of Cirene (the father of Alexander, and Rufus) whiche came out of the fielde to beare his crosse. And thei brought hym to a place named *Golgatha* (whiche if a man interprete, is the place of dedde mennes Sculles) and thei gaue hym to drinke, wine mingled with Myrre, but he receiued it not. And when thei had Crucified hym, thei parted his garmentes, castyng lottes vpon theim, what euery man should take. And it was aboute the third houre, and thei crucified hym. And the title of his cause was written. The kyng of the Iewes. And thei crucified with hym twoo theues: the one on his right hande, and the other on his left. And the scripture was fulfilled whiche saieth: he was coumpted emong the wicked. And thei that went by, railed on him waggyng their heddes, & saiyng: a wretch thou that destroyest the Temple, & buildest it again in three daies, saue thy self, and come doune from the Crosse. Likewise also mocked hym the high Priestes,

emong

emong theim selues with the Scribes, and saied: he saued other menne, hymselfe he cannot saue. Lette Christe the Kyng of Israell descende now from the crosse, that we maie see, and beleue: And thei that were Crucified with hym, checked hym also. And when the sixth houre was come, darkenesse arose ouer al the yearth vntill the ninth houre. And at the ninth houre, Jesus cried with a loude voyce, saiyng: *Heloi: Heloi, Lamasabacthani* (whiche is, if one enterpzete it) my God, my GOD, why hast thou forsaken me? And some of theim that stoode by, when thei heard that, saied: Beholde, he calleth for Helias. And one ranne and filled a spōge full of Vineger, and put it on a Riede, and gaue hym to drinke, saiyng: Let him alone, lette vs see whether Helias will come, and take hym doune. But Jesus cried with a loude voyce, and gaue vp the Ghoste. And the vaile of the Temple rente in twoo pieces, from the toppe to the botome, and when the Centurion (whiche stoode before hym) sawe that he so cried and gaue vp the Ghoste, he saied: truely this manne was the soonne of God.

There were also women a good waie of, beholdyng hym, emong whom was Marie Magdalene, and Marie the mother of James the litle, and of Joses, & Marie Solome (whiche also when he was in Galilee, had folowed hym, and ministred vnto hym) & many other women whiche came vp with hym to Hierusalem. And now when the euen was come, because it was the daie of preparyng, that goeth before the Sabboth) Joseph of the citee of Aramathia, a noble counsaillour, whiche also loked for the kyngdom of God, came and went in boldely vnto Pilate, & begged of hym the bodie of Jesu. And Pilate marueilled that he was alreadie dedde, and called vnto hym the Centurion, and asked of hym, whether he had been any while ded. And when he knewe the truth of the Centurion, he gaue the bodie to Joseph. And he bought a linen cloth, and tooke hym doune, and wrapped hym in the linen clothe, and laied hym in a Sepulchre, that was hewen out of a rocke, and rolled a stone before the dooze of the Sepulchre. And Marie Magdalene, and Marie Joses, beheldе where he was laied.

Wedensdaie

Wedenſdaie next before Eaſter.

¶ The Epiſtle.

WHere as is a Teſtament, there must also (of neceſſitie) bee the death of hym that maketh the Teſtamente. For the teſtamēte taketh aucthoritie, when menne are dead: for it is yet of no value, as lōg as he that maketh the Teſtament is a liue, for whiche cause also, neither the firſt Teſtamēt was ordeined without bloude. For when Moſes had declared all the commaundementes, to al the people, accordyng to the lawe, he tooke the bloude of Calues, and of Goates, with water and purple wolle and Iſope, and ſprinkled bothe the booke and all the people, ſaiyng: This is the bloude of the Teſtamente, whiche God hath appoynted vnto you. Moreouer, he ſprinkled the Tabernacle with bloude alſo, and all the miniſtryng veſſelles. And almoſte al thynges are by the lawe pourged with bloude, and without ſhedyng of bloude is no remiſſion. It is neede then that the ſimilitudes of heauenly thynges bee purified with ſuche thynges, but that the heauenly thynges theim ſelues, bee purified with better Sacrifices then are thoſe. For Chriſte is not entred into the Hebre. ix.

holie places, that are made with handes (whiche are ſimilitudes of true thynges) but is entred into verie heauen, for to appere now in the ſight of God for vs: not to offre himſelf oftē, as the high prieſt entreth into the holie place euery yere with ſtraunge bloude: for then muſt he haue often ſuffred ſence the worlde beganne. But now in the ende of the worlde, hath he appered ones to put ſinne to flight, by the Offryng vp of hymſelf. And as it is appoynted vnto all menne, that thei ſhall ones die, and then cometh the Iudgemente: Euen ſo Chriſte was ones Offred, to take awaie the ſinnes of many, and vnto theim that looke for hym, ſhall he appere again without ſynne, vnto ſaluacion.

¶ The Goſpell.

Luke. xxii. THE feaſt of ſwete bread drewe nigh, whiche is called Eaſter, and the high Prieſtes and Scribes ſought how thei might kill hym, for thei feared the people. Then entred ſathan into Iudas, whoſe ſire name was Iſcarioth, whiche was of the numbre

bre of the twelue, and he went his waie, and communed with the high Priestes and officers, how he might betraie him vnto theim. And thei were glad, and promised to geue hym money. And he consented, and sought opportunitie to betraie hym vnto them, when the people were awaie. Then came the daie of swete bread when of necessitee the Passeouer muste bee Offred. And he sent Peter and Jhon saiyng: Goe, and prepare vs the Passeouer, that wee maie eate. Thei saied vnto hym: where wilt thou that wee prepare. And he saied vnto theim: Beholde, when ye entre into the Citee, there shall a man mete you, bearyng a Pitcher of water, hym folowe into theiame house that he entreth in, and ye shall saie vnto the good manne of the house: The Maister saieth vnto thee, where is the Gheste Chamber, where I shall eate the Passeouer, with my Disciples? And he shall shewe you a great Parloure paued: there make readie. And thei went, and founde as he had saied vnto theim, and thei made readie the Passeouer. And when the houre was come, he satte doune, and the twelue Apostles with hym. And he saied vnto

the: I haue inwardly deſired to eate this Paſſeouer with you, before that I ſuffer. For I ſaie vnto you, hence fooꝛthe will I not eate of it any moꝛe, vntill it bee fulfilled in the Kyngdome of God. And he tooke the Cuppe, and gaue thankes, and ſaied: Take this, and deuide it emõg you. For I ſaie vnto you, I will not dꝛynke of the fruict of this vine, vntill the kyngdome of God come. And he tooke bꝛead, and when he had geuen thankes, he bꝛake it, and gaue vnto theim, ſaiyng: This is my bodie, whiche is geuen foꝛ you: This dooe in the remembꝛaunce of me. Likewiſe alſo, when he had Supped, he tooke the Cuppe, ſaiyng: This Cuppe is the Newe Teſtamente in my bloude, whiche is ſhedde foꝛ you. Yet beholde, the haude of hym that betraieth me, is with me on the Table. And truely the ſoonne of manne goeth as it is appoynted: But woe vnto that manne, by whom he is betraied. And thei began to enquire emong themſelues, whiche of theim it was, that ſhould dooe it. And there was a ſtriek emong them, whiche of them ſhould ſeme to bee the greateſt. And he ſaied vnto theim: The Kynges of naciones reigne

ouer

ouer them, and thei that haue authoritie vpon theim are called gracious, but ye shal not so bee. But he that is greatest emong you, shalbe as the younger, and he that is chief, shalbe as he that dooeth ministeer. For whether is greater, he that sitteth at meate or he that serueth? Is it not he, that sitteth at meate? But I am emõg you as he that ministreth. Ye are thei whiche haue bidden with me in my temptaciõs. And I appointe vnto you a kingdome, as my father hath appointed to me, that ye maie eate and drinke at my table in my kingdome, & sitte on seates, iudging the twelue tribes of Israel. And the Lorde saied: Simon, Simõ, beholde: Sathan hath desired to sifte you, as it were wheat: But I haue praied for the, that thy faith faile not. And when thou art cõuerted strength thy brethren. And he saied vnto him: Lorde, I am readie to go with the into prisone, & to death. And he saied: I tel the Peter, the cocke shal not crowe this daie, till thou haue denighed thrise that thou knowest me. And he saied vnto them: When I sent you without wallet, and scrippe, & shoes, lacked ye any thing? And thei saied: No. Then saied he vnto

them: But now he that hath a wallet, let him take it vp, and likewise his scrippe. And he that hath no swoorde, leat him sel his coate, and buie one. For I saie vnto you, that yet the same whiche is written must be perfourmed in me. Euē emōg the wicked was he reputed. for those thinges whiche are written of me, haue an ende. And thei saied: Lorde, beholde, here are twoo swoordes. And he saied vnto them: It is enough. And he came out and went (as he was wount) to mounte Oliuete. And the disciples folowed him: and whē he came to the place, he saied vnto theim: Praie least ye fal into temptaciō. And he gat himself frō them about a stones caste and kneeled doune, & praied, saiyng: Father, if thou wilt, remoue this cuppe frō me: neuertheless, not my wille, but thine be fulfilled. And there appeared an Aungell vnto him from heauen, coumforting him. And he was in an agonie, and praied the longer, & his sweate was like droppes of bloude, tricklyng doune to the groūde. And when he rose from praier, and was come to his Disciples, he founde theim slepyng for heauinesse: And he saied vnto them: Why slepe ye? Rise and praie, least

ye

ye fal vnto tẽptacion. While he yet spake beholde, there came a compane, & he that was called Judas, one of the twelue wẽt before them, and prested nigh vnto Jesus to kisse him. But Jesus saied vnto him: Judas, betraiest thou the soonne of man with a kisse? When thei whiche were about him sawe what would folowe, thei saied vnto him: Lorde, shal we smite with the sworde? And one of them smote a seruaunte of the high Priestes, and stroke of his right eare: Jesus aunswered, and saied: Suffre ye thus ferre foorth. And when he touched his eare, he healed him. Then Jesus saied vnto the high Priestes and Rulers of the Temple, and the Elders, whiche were come to him: Ye bee come out as vnto a thiefe, with swoordes and staues, when I was daiely with you in the Temple, ye stretched furth no handes against me: But this is euen your verie houre, and the power of darckenesse. Then tooke thei him, and ledde him, and brought him to the high Priestes house. But Peter folowed a ferre of. And when thei had kindled a fire in the middes of the Palace, and were sette doune together: Peter also satte doune emong theim.

But

But when one of the wenches beheldꝫ him, as he ſatte by the fire (& looked vpon him) ſhe ſaied: This ſame felowe was alſo with him. And he denighed him ſaiyng: Woman, I knowe him not. And after a litle while, an other ſawe him, and ſaied: Thou art alſo of them. And Peter ſaied: Man, I am not. And about the ſpace of an houre after, another affirmed, ſaiyng: Verely, this felowe was with him alſo, for he is of Galile. And Peter ſaid: Mā, I wote not what thou ſaieſt. And immediatly while he yet ſpake, the cocke crewe And the Lorde turned backe, and looked vpon Peter. And Peter remembred the woorde of the lorde, how he had ſaied vnto him: Before the Cocke crowe, thou ſhalt denigh me thrife. And Peter went out, and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him. And when thei had blindfolded him, thei ſtrake him on the face, and aſked him, ſaiyng: Areade, who is he that ſmote the. And many other thynges deſpitefully ſaied thei againſt him. And aſſoone as it was daie, the Elders of the people, & the high Prieſtes & Scribes came together, and led him into their counſaille ſaiyng:

Art

Art thou verie Christe? Tell vs. And he saied vnto them: If I tel you, ye wil not beleue me, and if I aske you, you wil not aunswere, nor let me go. Here after shall the soonne of man sit on the right hande of the power of God. Then said thei al: Art thou then the soonne of GOD? He saied: Ye saie that I am. And thei saied: What nede we of any foorther witnesse. For wee our selues haue heard of his owne mouthe.

¶ Thursdaie nexte before Easter.

¶ The Epistle.

THis I warne you of, & commende not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together in the cōgregacion: I heare that there is dissention emōg you, & I partly beleue it. For there must be Sectes emōg you, that thei whiche are perfecte emong you, maie be knowen. When ye come together therefore into one place, the lordes supper cannot be eaten, for euery man beginneth afore to eate his owne Supper. And one is hungrie, and another is dronken. Haue ye not houses to eate & drinke in? 1. Cor. 11.

in: Despise ye the congregacion of God, & shame them that haue not: What shall I saie vnto you: Shall I praise you: In this I praise ye not. That whiche I deliuered vnto you, I receiued of the lorde: For the Lorde Iesu, the same night in whiche he was betraied, tooke bread. And when he had geuen thankes, he brake it, & saied: Take ye and eate, This is my bodie, whiche is broken for you. This doo ye in the remembraunce of me. After the same maner also, he tooke the cuppe whē Supper was dooen, saiyng: This cuppe is the newe Testamente in my bloude. This doo as oft as ye drinke it, in remembraunce of me. For as oftē as ye shal eate this bread, and drinke of this cuppe, ye shal shewe the lordes death til he come. Wherefore, whosoeuer shall eate of this bread, & drinke of this cuppe of the Lorde vnworthely, shalbe guiltie of the bodie, & bloude of the Lorde. But leat a man examine himselfe, and so leat him eate of the breade, & drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth, and drinketh his owne damnacion, because he maketh no difference of the Lordes bodie. For this cause manyare weake

and

and sicke emong you, and many slepe. For if we had iudged our selues, wee should not haue been iudged. But when we are iudged of the lorde, we are chastened, that we should not be dãned with the worlde. Wherefore my brethrẽ, when ye come together to eate, tary one for another. If any manne hunger, leat him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in ordre when I come.

¶ The Gospel.

THE whole multitude of theim arose and led him vnto Pilate. Lu. xxiii.
And thei began to accuse him, saiyng: We founde this felowe peruertyng the people, and forbiddyng to paie Tribute to Cesar, saiyng: that he is Christe, a King. And Pilate apposed him, saiyng: Art thou the King of the Iewes? He answered him, and saied: Thou saiest it. Then saied Pilate to the high Priestes, and to the people: I finde no faulte in this manne. And thei were the more fierce, saiyng: He moueth the people, teachyng throughout all Iurie, and began at Galilee, euen to this place.

Where

When Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And assoone as he knewe, that he belonged vnto Herodes iurisdict ō, he sent him to Herode, whiche was also at Hierusalem at that time. And when Herode sawe Jesus, he was exceding glad, for he was desirous to see him of a long season, because he had heard many thynges of him, and he trusted to haue seen some miracles dooen by him. Then he questioned with him many woordes, but he answered him nothing. The high Priestes and Scribes stode foorth, and accused him straightly. And Herode with his men of warre, despised him. And when he had mocked him, he araied him in white clothyng, and sent him again to Pilate. And the same daie Pilate & Herode were made frendes together, for before thei were at variaūce. And Pilate called together the high Priestes, & the rulers, & the people, and saied vnto theim: Ye haue brought this man vnto me as one that peruerteth the people: And beholde, I examine him before you, & finde no faulte in this man, of those thinges where of ye accuse him, no nor yet Herode. For I sent you vnto him;

hym, and lo: nothyng worthie of death is dooen vnto hym. I will therefore chasten hym, and let hym louse. For of necessitee he must haue let one louse to thē at that feast. And all the people cried at ones, saiyng: awaie with him, and deliuer vs Barrabas (whiche for a certain insurrection made in the citee, and for a murther, was cast into prisone.) Pilate spake again vnto them, willyng to let Iesus louse. But thei cried, saiyng: Crucifie hym, crucifie hym. He saied vnto them the thirde time: what euil hath he doen? I finde no cause of death in hym: I will therefore chasten hym, and let hym go. And thei cried with loude voices, requiryng that he might be crucified. And the voyces of theim, and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee, as thei required, and he let louse vnto them, him that for insurrection and murther was cast into prisone, whom thei had desired. And he deliuered to theim Iesus, to dooe with hym, what thei would. And as thei led him awaie, thei caught one Simon of Cirene, comyng out of the fielde, and on hym laied thei the Crosse, that he might beare it after Iesus. And there folowed

him a greate companie of people, and of women, whiche bewailed and lamented him. But Jesus tourned backe vnto the and saied: ye daughters of Hierusalem, wepe not for me: but wepe for your selues, and for your children. For beholde, the daies will come, in the whiche thei shall saie: Happie are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shal thei beginne to saie to the mountaines, fall on vs: and to the hilles couer vs. For if thei dooe this in a greene Tree, what shalbee dooen in the drie? And there were twoo euill dooers led with hym to be slain: and after that thei were come to the place, whiche is called Caluerie, there thei crucified him, and the euil dooers, one on the right hande, and the other on the lefte. Then saied Jesus: father forgeue them, for thei wote not what thei dooe. And thei parted his raimente, and cast Lottes, and the people stoode and behelde. And the rulers mocked him with them, saiyng: He saued other menne, lette hym saue himself. if he bee verie Christe the chosen of God.

The Souldeours also mocked him,

and

and came and offred him Vineger, and saied: If thou bee the King of Iewes, saue thy self. And a superscripcion was written ouer him with letters of Greke and Latine, and Hebrue: This is the King of the Iewes. And one of the euill doers, whiche were hanged, railed on him, saying: If thou bee Christe, saue thy self and vs. But thother aunswered and rebuked him, saying: Fearest thou not GOD, seeyng thou art in the same damnacion? Wee are righteously punished, for wee receiue accordyng to our deedes: but this man hath dooen nothing amisse. And he saied vnto Iesus, lorde, remembre me, whē thou comest into thy kingdome. And Iesus saied vnto him: verely I saie vnto the: to daie shalt thou be with me in paradise. And it was about the vi. houre: and there was a darkenesse ouer all the yearth, vntill the. ix. houre: and the sunne was darkened. And the vaile of the tēple did rende, euen through the middest. And whē Iesus had cried with a loude voice he saied: father into thy handes I cōmende my spirite. And when he thus had saied, he gaue vp the ghost. When the Centurion sawe what had happened, he glorified

god, saiyng: verely, this was a righteous manne. And al the people that came together to that sight, and sawe the thynges whiche had happened, smote their brestes and retourned. And all his acquaintaũce and the women that folowed hym from Galilee, stoode a farre of, beholdyng these thynges. And beholde, there was a manne named Joseph, a coũsaillour, and he was a good man, and a iuste: (the same had not consented to the counsaille and deede of theim) whiche was of Aramathia, a citee of the Jewes, whiche same also waited for the Kyngdome of God: he went vnto Pilate, and begged the bodie of Jesus, and tooke it doune, and wrapped it in a linen clothe, and laied it in a Sepulchre, that was hewen in stone, wherein neuer man before had been laied. And that daie was the preparyng of the Sabboth, and the Sabboth drewe on. The women that folowed after, which had come with him from Galilee, beheldē the Sepulchre, and how his bodie was laied. And thei retourned, and prepared swete odours and Dynctementes. But rested on the Sabboth daie, accordyng to the commaundemente.

On

On good fridaie.

The Collectes.

Almightie God, we beseche the gra-
A ciously to beholde this thy familie,
for the whiche our lorde Jesus christ
was contented to be betraied, and geuen
vp into the handes of wicked men, and to
suffre death vpon the Crosse, who liueth
and reigneth with the, and the holy ghost
now and euer &c.

Almightie and euerlastyng God, by
A whose spirite, the whole bodie of the
churche, is gouerned and sanctified:
receiue our supplications & praiers, whi-
che we offre before thee, for all estates of
men, in thy holie congregacion, that eue-
ry mẽbre of the same in his vocacion, and
ministerie, maie truely, and Godly serue
thee: through our lorde Jesus Christe.

Mercifull God, who hast made al mẽ
M and hatest nothyng that thou hast
made, nor wouldest the death of a sin-
ner, but rather that he should be conuer-
ted, and liue: haue mercie vpon al Jewes,
Turkes, Infideles, and Heretikes, and
take from theim all ignoraunce, harde-
nesse of harte, and contempt of thy worde
and so fetche theim home blessed Lorde,

to thy flocke, that thei maie bee saued emong the remnaunte of the true Israelites, and bee made one folde, vnder one Shepeheard Iesus Christe our Lorde: who liueth and reigneth. &c.

¶ The Epistle.

Hebre. x. THE lawe whiche hath but a shadowe of good thinges to come, & not the verie fashion of thinges themselues) can neuer with those sacrifices, whiche thei offre yere by yere continually, make the comers thereunto perfecte. For would not then those Sacrifices haue ceassed to haue been offred, because that the offrers ones pourged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mencio made of sinnes euery yere. For the bloude of oxen and goates, cannot take awaie sinnes. Wherefore, when he cometh into the worlde, he saieth: Sacrifice and offryng thou wouldest not haue, but a bodie hast thou ordeined me. Burnt offryuges also for sinne hast thou not allowed. Then said I, lo, I am here. In the beginnyng of the Booke it is written of me, that I should doo thy wille, O God

Aboue

Aboue when he saieth: Sacrifice, and offryng, and burnt sacrifices, and sinne offrynges thou wouldest not haue, neither hast thou allowed theim (whiche yet are Offred by the lawe,) then saied he: Lo, I am here to dooe thy wille, O God, he taketh awaie the first, to establishe the latter, by the whiche wille we are made holie euen by the Offryng of the bodie of Iesu Christe, ones for all.

And euery Priest is readie daiely ministryng and offryng, oftē times one maner of oblacion, whiche canne neuer take awaie sinnes. But this manne, after he hath Offred one Sacrifice for sinnes, is sette doune for euer on the right hande of God, and from henceforthe tarieth, till his foes bee made his foote stoole. For with one offryng hath he made perfecte for euer, theim that are sainctified: The holie Ghoste him self also beareth vs recorde, euen when he tolde before. This is the Testamente that I will make vnto theim. After those daies (saieth the lorde) I will put my lawes in their hartes, and in their mindes will I write the and their sinnes and iniquitees will I remembre no more. And where remission

of these thynges is, there is no more offrynge for synnes. Seeyng therefore brethren, that by the meanes of the bloude of Jesu, wee haue libertie to entre into the holie place, by the newe and liuyng waie, whiche he hath prepared for vs, through the Vaile, (that is to saie) by his flesche: and seing also, that we haue an high priest whiche is ruler ouer the house of God, let vs drawe nigh with a true harte, in a sure faieth, sprinkled in our hartes from an euill conscience, and washed in our bodies with pure water. Lette vs kepe the professiō of our hope, without wauerynge (for he is faithfull that promised) and let vs cōsider one another, to the entent that we maie prouoke vnto loue, and to good woorkes, not forsakyng the felowshippe that we haue emōg our selfes, as the maner of some is: but let vs exhort one another, and that so mocche the more, because ye see that the daie draweth nigh.

¶ The Gospell.

Jhon. xviii. WHē Jesus had spokē these worddes, he went foorth with his disciples ouer the brooke Cedrō, where was a Gardene, into the whiche he then entred with his disciples.

Judas

Judas also, whiche betraied him, knewe the place: for Jesus ofte tymes resorted thither with his Disciples. Judas then (after he had receiued a bande of men and ministers of the high Priestes and Pharisees) came thether with lanternes, and firebrandes, & weapõs. And Jesus knowyng al thinges that should come on him, went foorth and saied vnto them: Whom seeke ye? Thei answered him: Jesus of Nazareth. Jesus saied vnto theim. I am he. Judas also whiche betraied him, stode with them. Assone thẽ as he had saied vnto them: I am he: thei went backeward, & fell to the grounde. Then asked he theim again: Whom seeke ye? Thei saied Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. if ye seke me therefore, leat these go their waie: that the saiyng might bee fulfilled whiche he spake: Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a swoorde, drewe it, & smote the high priestes seruaũte, and cutte of his right eare. The Seruauntes name was Malchus. Therefoore saieth Jesus vnto Peter: put vp thy swoorde into the sheathe: shal I not drinke of the Cuppe, whiche my Father

hath geuen me? Then the companie, and the Capitaine, and the Ministers of the Iewes tooke Iesus and bounde him, and led him awaie to Annas first: for he was father in lawe to Caiphas, whiche was the high Priest the same yeare. Caiphas was he that gaue counsaille to the Iewes that it was expedient that one man should die for the people. And Simon Peter followed Iesus, & so did an other Disciple: that Disciple was knowen to the high Priestе, and went in with Iesus vnto the Palace of the high Priestе. But Peter stode at the doore without. Then went out that other disciple (whiche was knowen to the high Priestе) and spake to the Damosell that kepte the doore, and brought in Peter. Then saied the Damosel that kepte the doore vnto Peter: Art not thou also one of this mannes Disciples? He saied: I am not. The seruauntes and ministers stode there, whiche had made a fire of coales: for it was colde, & thei warmed themselues. Peter also stode amōg them: and warmed himselfe. The high Priestе then asked Iesus of his Disciples, and of his doctrine. Iesus aunswered him: I spake opēly in the worlde, I euer taught

in

in the Sinagoge, and in the temple, whether all the Iewes haue resorted, and in secrete haue I saied nothing. Why askest thou me? Aske theim, whiche heard me, what I saied vnto theim. Beholde, thei can tel what I saied. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face, saiyng: Aunswerest thou the high Priest so? Iesus aunswered him: If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me? And Annas sent him bounde vnto Caiphas the high Priest. Simon Peter stode and warmed him selfe. Then saied thei vnto him: Art not thou also one of his Wisciples? He denighed it, and saied: I am not. One of the seruauntes of the high Priestes (his Coline whose eare Peter smote of) saied vnto him: Did not I see the in the garden with him? Peter therefore denighed again: and immediatly the Cocke crewe. Then ledde thei Iesus from Caiphas into the halle of iudgemēte. It was in the morning, and thei themselues wēt not into the iudgemente Halle, least thei should bee defiled, but that thei might eate the Passeouer. Pilate then went out

to

to them, and saied: What accusacio bring you against this man? They aunswered & saied vnto him: If he were not an euill doer, we would not haue deliuered him vnto the. Then saied Pilate vnto them: Take ye him, and iudge him after your owne Lawe. The Jewes therefore saied vnto him: It is not lawful for vs to put any manne to death: that the woordes of Jesus might be fulfilled whiche he spake signifying what death he should die. The Pilate entred into the iudgemente halle again, and called Jesus, & saied vnto him: Art thou the King of the Jewes? Jesus aunswered: Saiest thou that of thy selfe, or did other tel it the of me? Pilate aunswered: Am I a Jewe? Thine owne nacio and high Priestes haue deliuered the vnto me: What hast thou dooen? Jesus aunswered: My kyngdome is not of this woorlde, if my kingdo were of this woorlde the would my ministres surely fight that I should not be deliuered to the Jewes: but now is my kingdome not from hece. Pilate therefore saied vnto him: art thou a Kyng then? Jesus aunswered: Thou saiest that I am a Kyng. For this cause was I borne, and for this cause came I into

vnto the worlde, that I should beare witnesse vnto the trueth. And all that are of the trueth, heare my voice. Pilate saied vnto him: What thing is trueth? & when he had saied this, he went out again vnto the Jewes, & saieth vnto them. I finde in him no cause at al: Ye haue a custome, that I should deliuer you one louse at Easter: wil ye that I louse vnto you the King of the Jewes? Then cried thei all again, saiyng: Not him, but Barrabas. The same Barrabas was a murtherer. Then Pilate tooke Jesus therefore, and scourged him. And the souldiours woũde a Croune of thornes, and putte it on his head. And thei did on him a purple garmente, and came vnto hym, and saied: Haille king of the Jewes, and thei smote him on the face. Pilate wẽt foorth again and saied vnto theim: Beholde, I bring him foorth to you, that you maie knowe that I finde no faulte in him. Then came Jesus foorth wearing a croune of thorne and a robe of purple. And he saieth vnto them: Beholde the man. When the Priestes therefore sawe him, thei cried: Crucifie him, crucifie him. Pilate saieth vnto them: Take ye him and crucifie him, for I

finde

finde no cause in him. The Jewes aunswered him: We haue a lawe, and by our lawe he ought to die, because he made him selfe the soonne of GOD. When Pilate heard that saiyng, he was the more afraied, & went again into the iudgemente Halle, & saieth vnto Jesus: Whens art thou? But Jesus gaue him no aunswere Then saied Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie the, & haue power to louse thee? Jesus aunswered: Thou couldest haue no power at all against me, except it were geuen the from aboue. Therefore he that deliuered me vnto the hath the more sinne, & frō thens foorth sought Pilate meanes to louse him. But the Jewes cried, saiyng: if thou leat him go, thou art not Cesars frende, for whosoeuer maketh him selfe a King, is against Cesar. Whē Pilate heard that saiyng, he brought Jesus foorth, and sate doune to geue sentence in a place that is called the pauemente, but in the Hebrue toungue *Gabbatha*. It was the preparyng daie of Easter, about the. vi. houre. And he saied vnto the Jewes: Beholde, your king. Thei cried saiyng: awaie with him,

awaie

awaie with him, crucifie him. Pilate saide vnto theim: Shall I crucifie your king? The high Priestes aunswered: we haue no king but Cesar. The deliuered he him to them to be crucified. And thei tooke Jesus and ledde him awaie. And he bare his crosse, & went foorth into a place, whiche is called the place of dead mēnes sculles: but in Hebrue *Golgotha*, where thei crucified him, and twoo other with him: On either side one, and Jesus in the middest. And Pilate wrote a title, & putte it vpon the Crosse. The writyng was: Jesus of Nazareth king of the Jewes. This title readde many of the Jewes: For the place, where Jesus was crucified, was nere to the citie. And it was written in Hebrue, Greke, and Latine. Then saied the high Priestes of the Jewes to Pilate: Write not king of the Jewes, but that he saied: I am king of the Jewes. Pilate aunswered: What I haue written, that I haue written. Then the souldeours when thei had crucified Jesus, tooke his garmentes & made foure partes, to euery souldeour a parte and also his coate. The coate was without seme, wrought vpon throughout: thei saied therfore emōg themselues:

Leat

Let vs not deuide it, but cast lottes for it, who shall haue it. That the Scripture might be fulfilled, saiyng: thei haue parted my raimente emong them, and for my coate did thei cast lottes. And the Souldiours did soche thynges in dede. There stode by the crosse of Jesus, his mother, and his mothers sister Marie the wife of Cleophas, & Marie Magdalene. When Jesus therefore sawe his mother, & the disciple whō he loued, standyng: he saieth vnto his Mother: Woman, beholde thy soonne. Then saied he to the disciple: Beholde thy mother. And from that houre, the disciple tooke her for his owne. After these thinges Jesus knowing that all thinges were now perfourmed, that the scripture might be fulfilled he saieth: I thirst. So there stode a vessel by, ful of vineger: Therefore thei filled a sponge with vinegre, & woonded it about with yslope & put it to his mouth. Assone as Jesus thē receiued of the vineger he saied: it is finished, & bowed his head, & gaue vp the ghost. The Jewes therfore, because it was the preparyng of the sabboth, that ỹ bodies should not remaine vpon the crosse on the Sabboth daie (for that Sabboth daie was an

high

high daie) beſought Pilate that theis legges might be broke, & that thei might be taken downe. Then came the Soul-deours and brake the legges of the firſt, and of the other whiche was crucified with him. But when thei came to Jeſus, and ſawe that he was dead alreadye, thei brake not his legges. But one of the ſoul-deours with a ſpeare thruſt him into the ſide, and forthwith there came out bloud and water. And he that ſawe it bare re-corde, and his record is true. And he kno-weth that he ſaieth true, that ye might beleue alſo. For theſe thinges were doen that the Scripture ſhould be fulfilled: ye ſhall not breake a bone of him. And again an other ſcripture ſaieth: thei ſhall looke vpon him whom thei haue perſed. After this Joſeph of *Aramathia.* (whiche was a diſciple of Jeſus, but ſecretely for feare of the Jewes) beſought Pilate that he might take doune the bodie of Jeſus. And Pilate gaue him licence. He came therefore and tooke the bodie of Jeſus. And there came alſo Nicodemus (which at ẏ beginnyng came to Jeſus by night) and brought of myrre and Aloes mingled together about an. C. pounde weight.

Then tooke thei the bodie of Jesus, and wounde it in linen clothes, with the odoures, as the maner the Jewes is to burie. And in the place where he was crucified, there was a gardeine, and in the gardeine a newe Sepulchre, wherein was neuer man laied. There laied thei Jesus, therefore because of the preparyng of the Sabboth of the Jewes, for the sepulchre was nigh at hande.

¶ Easter euen.

¶ The Epistle.

1. Pet. iii. IT is better (if the wille of God be so) that ye suffre for well dooyng then for euel dooyng, for almoche as Christe hath ones suffred for Sinnes, the iust for the vniust, to bring vs to God: and was killed as pertenyng to the fleth, but was quickened in the spirite. In whiche spirite he also went and preached to the Spirites that were in prison, which sometime had been disobediente, when the longe suffryng of God was ones looked for in the daies of Noe, while the Arke was a preparyng, wherin a few, that is to saie, eight soules were saued by ỹ water, like as Baptisme also now saueth vs: not ỹ putting awaie of

of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, whiche is on the right hande of God, and is gone into heauen, Aungelles, powers, and might subdued vnto him.

The Gospell.

WHen the euen was come, there came a riche manne of Aramathia, named Joseph, whiche also was Jesus disciple: he went vnto Pilate, and begged the bodie of Jesus. Then Pilate commaunded the bodie to be deliuered. And when Joseph had taken the bodie, he wrapped it in a cleane linen cloth, & laied it in his newe tombe, which he had hewē out euen in the rocke, and rolled a great stone to the doze of the Sepulchre, and departed. And there was Marie Magdalene and the other Marie sittyng ouer against the Sepulchre. The nert daie that foloweth the daie of prepayng, the high priestes & Pharisies came together vnto Pilate saiyng: Sir, we remember that this deceiuer saied while he was yet aliue: After .iij. daies I wil rise again. Cōmaunde therfore that the sepulchre be made sure, vntill the third daie, Math. xxvii

least his disciples come and steale him a-waie, and saie vnto the people he is risen from the dead. And the last errour shall be woorse then the first. Pilate saied vnto thē: ye haue a watche, go your waie make it as sure as ye can. So thei went & made the sepulchre sure with the watchemen, and sealed the stone.

¶ Easter Daie.

¶ At mornyng prayer in stede of the Psalme, O come let vs. &c. these anthemes shal be song or saied.

Christe rising again from the dead, dieth now not. Death from hencefoorth hath no power vpon him, for in that he died, he died but ones to put awaie sinne, but in that he liueth, he liueth vnto God. And so likewise, account your selues dead vnto sinne, but liuyng vnto God, in Christ Jesus our Lorde.

Christ is risen again, the first fruites of them that slepe, for seeyng that by man came Death, by manne also cometh the resurrectiō of the dead: for as by Adam all men dooe die, so by Christe all men shalbe restored to life.

☞ The Collect.

Almigh-

ALmightie God, whiche through thy onely begotten sonne Jesus Christe, hast ouercome death, and opened vnto vs the gate of euerlastyng life: we humbly beseche the, that as by thy speciall grace preuentyng vs, thou doocst put in our mindes good desires, so by thy continuall helpe, we maie bring the same to good effecte: through Jesus Christe our lorde, who &c.

The Epistle.

IF ye be risen again with Christ, seke those thinges whiche are aboue, where Christe sitteth on the right hand of God. Set your affections on heauenly thinges, and not on earthie thinges. For ye are dead, and your life is hidde with Christe in God. Whensoeuer Christ (whiche is our life) shall shewe him selfe, then shall ye also appere with him in glorie. Mortifie therfore your earthie membres, fornication, vncleanneſſe, vnnaturall lust, euell concupiscence, and couetousneſſe, whiche is worshippyng of idoles, for whiche thinges sake, the wrath of God vseth to come on the children of vnbelief, emong whom ye walked sometime, when ye liued in the. Colo. iii.

¶ The Gospell.

John.xx. THE first daie of the Sabbothes, came Marie Magdalene earely (when it was yet darke) vnto the Sepulchre, and sawe the stone taken awaie from the graue. Thē she ranne and came to Simon Peter, and to the other Disciple whom Jesus loued, and saieth vnto theim: thei haue taken awaie the Lorde out of the graue, and we can not tell where thei haue laied him. Peter therefore went foorth, and that other Disciple, and came vnto the Sepulchre. Thei ranne bothe together, and that other Disciple did out runne Peter, and came first to the Sepulchre. And when he had stouped doune, he sawe the linen clothes lying, yet went he not in. Then came Simon Peter folowyng him, and went into the Sepulchre, and sawe the linen clothes lie, & the napkine that was about his heade, not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other Disciple, whiche came first to the Sepulchre, and he sawe and beleued. For as yet thei knewe not the scripture, that he should rise again from death. Then

the

the disciples went awaie again to their awne home.

¶ Mondaie in Easter weeke.

The Collect.

Almightie God, whiche through thy onely begotten sonne Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlastyng life: we hũbly beseche the, that as by thy speciall grace preuentyng vs, thou doest put in our mindes good desires, so by thy continuall helpe, we maie bring the same to good effecte: throughe Jesus Christe our Lorde, who liueth and reigneth. &c.

The Epistle.

PEter opened his mouth, & saied: of a trueth I perceiue ỹ there is no respect of persons with God, but in all people, he that feareth him, and woorketh righteousnesse, is accepted with him. Ye knowe ỹ preachyng that God sent vnto the children of Israel, preaching peace by Jesus Christ, whiche is lorde ouer al thinges: whiche preachyng was published throughout al Jurie, & begaune in Galile, after the Baptisme whiche Iohn preached (how God anoincted IESVS of Nazareth Act. 10.

with the holie Ghoste, and with power. Whiche Iesus went about doyng good, and healyng al that were oppressed of the Deuill: for God was with him. And we are witnesses of al thinges whiche he did in the lande of the Iewes, and at Hierusalem, whom thei slue, & hanged on tree. Him God raised vp the thirde daie, and shewed him openly, not to all the people, but to vs witnesses (chosē before of God for the same entente) whiche did eate and drinke with him, after he arose frō death. And he commaunded vs to preache vnto the people, & to testifie that it is he which was ordeined of GOD, to be the iudge of the quicke and the dead. To him geue all the Prophetes witnesse, that through his name, whosoeuer beleueth in him, shal receiue remission of sinnes.

The Gospell.

Luke.xxiiii. BEholde two of the Disciples wēt that same daie to a Toune called Emaus, whiche was from Ierusalem about.iij.score furlōges, & thei talked together of all the thinges that hadde happened. And it chaunced while thei communed together and reasoned: Iesus him selfe drue nere, and went with

with them. But their yies were holden, that thei shoulde not knowe him. And he saied vnto them: What maner of communications are these, that yee haue one to an other as ye walke, and are sadde? And thone of them (whose name was *Cleophas*. aunswered and saied vnto him: art thou onely a Straunger in *Ierusalem*, and hast not knowen the thinges, whiche haue chaunced there in these daies? He saied vnto them: What thinges? And thei saied vnto him: Of Iesus of *Nazareth*: whiche was a prophete mightie in deede & worde, before God, and all the people: and how the high priestes, and our rulers, deliuered him to be condemned to death, and haue crucified him. But wee trusted that it had been he, whiche should haue redemed Israell: And as touchyng all these thinges, to daie is euen the thirde daie, that thei were dooen. Yea: and certein women also of our companie, made vs astonied, whiche came early vnto the Sepulchre and founde not his bodie: and came, saiyng: ỹ thei had seen a vision of Angelles, whiche saied that he was aliue And certein of them whiche were with vs, went to the sepulcre, and founde it e-

ren so, as the women had saied: but him thei sawe not. And he saied vnto theim: o fooles, and slow of hart to beleue al that the prophetes haue spoken. Ought not Christ to haue suffred these thinges, and to entre into his glorie? and bee began at Moyses, and all the prophetes, and interpreted vnto them in al scriptures, which were written of him. And thei drue nigh vnto the towne whiche thei went vnto And he made as though he woulde haue gone forther. And thei constreigned him, saiyng: abide with vs, for it draweth towardes night, and the daie is far passed. And he went in to tarie with them. And it came to passe, as he satte at meate with them, he tooke breade, and blessed it, and brake, and gaue to theim. And their yies were opened, and thei knewe him, and he vanished out of their sight. And thei saied betweene themselfes: didde not our hartes burne within vs, while he talked with vs by the waie, and opened to vs the scriptures? And thei rose vp the same houre, and retourned to Jerusalem, and founde the .xi. gathered together, & theim that were with them, saiyng: the lorde is risen indeede, and hath appered to Simõ.

And

And thei tolde what thinges were dooen in the waie, and how thei knewe him in breakyng of breade

Tuesdaie in Easter weeke.

The Collect.

Almightie father, which hast geuen thy onely sonne to die for our sinnes and to rise again for our iustificati-
A on: graunt vs so to put awaie the leauen of malice, and wickednesse, that we maie alwaie serue the in pureness of liuyng, & trueth, through Jesus Christ our lorde

The Epistle.

LE men & brethren, children of the generation of Abraham, and who soeuer emong you feareth God: To you is this woorde of saluation sent. For thenhabiters of Jerusalem, and their rulers, because thei knewe him not, nor yet the voices of the Prophetes, which are red euery Sabboth daie, thei haue fulfilled them in condemnyng him. And when thei founde no cause of death in him, yeat desired thei Pilate to kille him. And when thei had fulfilled all that were written of him, thei tooke him downe from the tree, and put him in a se-
Actes. xiii.

pulchre.

pulchre. But god raiſed him from death the. iii. daie, & he was ſeen many daies of theim whiche went with him from Galile to Jeruſalem, whiche are witneſſes vnto ỹ people. And we declare vnto you how that the promiſe whiche was made vnto the fathers, God hath fulfilled vnto their Children, euen vnto vs, in that he raiſed vp Jeſus again, euen as it is written in the ſeconde Pſalme. *Thou art my ſoonne, this daie haue I begotten the.* As concerning that he raiſed him vp from death now no more to retourne to corruption, he ſaied on this wiſe: the holie promiſes made to Dauid, will I geue faithfully vnto you: wherefore he ſaieth alſo in an other place: thou ſhalt not ſuffre thine holie to ſee corruption. For Dauid after that he had in his time fulfilled the will of God fel on ſlepe, & was laied vnto his fathers & ſaw corruption. But he whom God raiſed again, ſawe no corruption.

Be it knowen vnto you therefore yee men and brethren, that through this mā is preached vnto you forgeueneſſe of ſinnes, and that by him, al that beleue, are iuſtified from all thinges, from whiche ye coulde not bee iuſtified by the Lawe

of

of Moyses. Beware therefore, least that fall on you, whiche is spoken of in the Prophetes: Beholde, ye despisers, and woonder, and perishe ye. For I dooe a woorke in your daies whiche ye shal not beleue, though a maune declare it vnto you.

The Gospell.

IEsus stoode in the middest of his disciples and saied vnto theim: Peace be vnto you: It is I, feare not. But thei were abashed, and afraied, and supposed that thei had seen a spirite. And he saied vnto thē: why are yee troubled, and why dooe thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesh, and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And while thei yet beleued not for ioye, and wondered, he saied vnto theim, haue ye heare any meate? And thei offred him a piece of a broiled fishe, and of an houie combe. And he tooke it, and did eate before them. These are the woordes whiche I spake vnto you, while I was yeat with Luke. xxiiii

with you: that al must nedes be fulfilled whiche were written of me in the Lawe of Moyses, & in the prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and saied vnto them.

Thus it is writte, and thus it behoued Christe to suffre and to arise again from death the thirde daie, and that repentaūce and remission of sinnes, shoulde be preached in his name, emong all nacions, and must beginne at Jerusalem. And ye are witnesses of these thinges.

The first Sundaie after Easter.

The Collecte.

☞ Almightie God. &c.

℣ As at the Communion on Easter daie.

The Epistle.

1 Ihon. v. ALL that is borne of God ouercometh the worlde: And this is the victorie that ouercometh ꝧ worlde euen our faith. Who is he that ouercometh the worlde, but he that beleueth that Jesus is the Soonne of God? This Jesus Christe is he that came by wa-

water and bloude, not by water onely but by water and bloude. And it is the spirite that beareth witnesse, because the spirite is trueth.

For there are three whiche beare Recorde in heauen: the Father, the Woorde, and the holie Ghoste, and these three are one. And there are three, whiche beare Recorde in yearthe, the Spirite, and water and bloude & these .iii. are one. If we receiue the witnesse of men, the witnesse of god is greater. For this is the witnesse of God that is greater, whiche he testified of his Soonne. He that beleueth on the Soonne of GOD, hath the witnesse in him selfe. He that beleueth not God hath made him a Lier, because he beleueth not the Recorde that God gaue of his Soonne. And this is the recorde how that GOD hath geuen vnto vs eternall life, and this life is in his Sonne. He that hath the Soonne hath life, and he that hath not the soonne of God, hath not life

The Gospel.

THe same daie at night, whiche was the firste daie of the Sabbothes, when the doores were shut, where the disciples wer assembled toge- Jhon. xx.

ther

ther for feare of the Jewes, came Jeſus and ſtoode in the middeſt, and ſaied vnto them. Peace be vnto you. And when he hadde ſo ſaied, he ſhewed vnto them his handes, and his ſide. Then were the diſciples gladde when thei ſawe the lorde.

Then ſaied Jeſus to them again, peace be vnto you: As my father ſente me, euen ſo ſende I you alſo. And when he hadde ſaied theſe woordes, hee breathed on theim, and ſaied vnto theim: Receiue ye the holie Ghoſte. Whoſoeuers ſinnes ye remitte, thei are remitted vnto them. And whoſoeuers ſinnes, ye reteine thei are reteined.

The.ii. Sundaie.

The Collect.

Almightie God, whiche haſt geuen thy holie ſoonne, to be vnto vs bothe a Sacrifice for ſinne, and alſo an Enſaumple of Godlie life: geue vs the grace that we maie alwaies moſte thankefully receiue that his ineſtimable benefeicte, and alſo daily endeuour our ſelues, to folowe the bleſſed ſteppes of his moſte holie life.

1. Corinthi. 11.

The Epiſtle.

This

THis is thāke woorthie, if a man for conscience towarde God, endure griefe, and suffre wrong vndeserued. For what praise is it, if whē ye be bufeted for your faultes, ye take it patiently? But and if, whē ye doo well, ye suffre wrong, and take it patiently, then is there thanke with G D. For hereunto verely were ye called. For Christ also suffred for vs, leauyng vs an exāple that ye should folowe his steppes, whiche did no sinne, neither was there guile founde in his mouthe, whiche whē he was reuiled, reuiled not again, whē he suffred, he threatened not, but committed the vengeaunce to him that iudgeth righteously. Whiche his awne self bare our sinnes in his body on the tree, that we beyng deliuered from sinne, should liue vnto righteousnesse. By whose stripes ye were healed. For ye were as shepe goyng astraie: But are now tourned vnto the shepeheard, and bishoppe of your soulles. 1. Peter. ii.

¶ The Gospell.

CHriste saied to his disciples, I am the good shepeheard: A good shepeheard geueth his life for the shepe. An hired seruaunte, and he whiche Jhon. x.

is not the Shepeheard (neither the shepe are his awne) seeth the woulfe comyng, and leaueth the Shepe and flieth, and the woulfe catcheth and scattreth the shepe. The hired seruaunte flieth, because he is an hired seruaunt, and careth not for the Shepe. I am the good Shepeheard, and knowe my shepe, and am knowen of mine As my father knoweth me, euē so knowe I also my father: And I geue my life for the shepe, and other shepe I haue whiche are not of this folde, theim also muste I bring, and thei shall heare my voice, and there shalbe one folde, & one shepeheard.

¶ The.iii. Sundaie.

¶ The Collecte.

ALmightie God, whiche shewest to all men that bee in errour, the light of thy trueth, to the entent that thei maie retourne into the waie of righteousnesse: Graunt vnto all theim that be admitted into the felowshippe of Christes Religion, that thei maie eschewe those thinges, that be contrarie to their profession, and folowe all suche thinges as bee agreable to the same, through our Lorde Iesus Christe.

¶ The Epistle.

Werely

DEerely beloued I beseche you as straungers, and pilgrimes, abstein frō fleshlie lustes, whiche fight against the soulle, and see that ye haue honest conuersacion emong the Gentiles, that where as thei backebite you as euill doers, thei maie see your good woorkes, and praise god in the daie of visitacion. Submitte your selues therefore to all maner of men, for the lordes sake. whether it bee vnto the king, as vnto the chief head, either vnto Rulers, as vnto them that are sent of him, for the punishemente of euill dooers, but for the laude of theim that dooe well. For so is the wille of God, that with well dooyng ye maie stoppe the mouthes of foolishe, & ignorant menne, as free, and not as hauyng the libertie for a cloke of malitiousnesse, but euen as the seruauntes of God. Honour all menne, loue brotherlie felowshipp, feare God, honour the king. 1. Peter. ii.

¶ The Gospell.

IEsus saied to his disciples: after a while ye shall not see me, and again, after a while ye shall see me, for I go to the father. Then saied some of his disciples, betwene thē selues Iho. xvi.

what is this ẏ he saieth vnto vs: After a while ye shall not see me, and again after a while ye shall see me, and that I go to the father. Thei saie therefore, what is this that he saieth after a while: we cannot tell what he saieth. Iesus perceiued that thei would aske him, and saied vnto thē: ye enquire of this betwene your selues, because I saied after a while ye shal not see me, and again after a while ye shal see me. Verely, verely, I saie vnto you, ye shall wepe and lamente, but contrariwise the worlde shall reioice. Ye shall sorowe, but your sorowe shalbee tourned to ioye. A woman when she trauailleth hath sorowe, because her houre is come. But assone as she is deliuered of the childe, she remembreth nomore the anguish, for ioie that a man is borne into the worlde. And ye now therefore haue sorowe, but I wil see you again, & your hartes shall reioice and your ioie shall no man take frō you.

¶ The.iii. Sundaie.

¶ The Collecte.

Almightie God, whiche doest make the myndes of all faithful men, to be of one wille, graūt vnto thy people that thei maie loue the thing, whiche thou

thou commaundest, and desire that whiche thou dooest promise, that emong the soondrie, and manifolde chaunges of the worlde, our hartes maie surely there bee fixed where as true ioies are to be founde through Christe our lorde. Amen.

¶ The Epistle.

EVery good gifte, and euery perfecte gifte, is from aboue, and cometh doune from the father of lightes, w̄ whom is no variablenes, neither shadowe of chaunge. Of his awne wille begat he vs, with the woorde of trueth, that we should be the firste fruictes of his creatures. Wherefore dere brethren, let euery manne be swift to heare, slowe to speake, slowe to wrathe. For the wrath of man woorketh not that, whiche is righteous before God. Wherefore laie aparte all filthinesse, and superfluitee of maliciousnesse, & receiue with mekenesse the woorde that is grafted in you, whiche is hable to saue your soulles. James. i.

¶ The Gospell.

IEsus saied vnto his Disciples, now I go my waie to him that sente me, and none of you asketh me whether I go: but because I Iohn. xvi.

 haue

haue saied soche thinges vnto you, your hartes are fulle of sorowe. Neuertheles I tell you the trueth, it is expedient for you, that I go awaie: For if I go not awaie, that counforter will not come vnto you. But if I depart, I will sende him vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnesse, and of iudgemente. Of sinne, because thei beleue not on me. Of righteousnesse, because I go to my father, and ye shall see me no more. Of iudgemente, because ye prince of this worlde is iudged already. I haue yet many thinges to saie vnto you, but ye cannot beare thē awaie now. Howbeit, when he is come (whiche is the spirite of trueth) he will leade you into al trueth. He shall not speake of him self, but whatsoeuer he shall heare, that shall he speake, & he will shewe you thinges to come. He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you. All thinges that the father hath, are mine, therfore saied I vnto you, that he shal take of mine, and shewe vnto you.

¶ The. v. Sundaie.

¶ The Collecte.

O God, frō whō all good thinges doe come, graūt vs thy hūble seruaūtes, y

by

by thy holie inspiracion, we maie thinke, those thinges that be good, & by thy mercifull guidyng, maie performe the same, through our lorde Jesus Christe. Amen.

¶ The Epistle.

BE that ye be doers of the woorde, & not hearers onely, deceiuyng your awne selues. For if any manne heare the woorde, & declareth not ỹ same by his workes, he is like vnto a man beholdyng his bodily face in a Glasse. For assone as he hath looked on himself, he goeth his waie & forgetteth immediatly, what his fashiō was. But who so looketh in the perfecte lawe of libertie, & cōtinueth therein (if he be not a forgetfull hearer, but a doer of the woorke) the same shalbe happie in his deede. If any mā emong you, seme to be deuoute, & refraineth not his tōgue, but deceiueth his awne harte, this mānes deuocīō is in vain. Pure deuocion, & vndefiled before god ỹ father, is this: to visite ỹ fatherlesse & widowes in their aduersitie, & to kepe himself vnspotted of the worlde. James. i.

☞ The Gospell.

VErely, verely, I saie vnto you, what soeuer ye aske ỹ father in my name, he will geue it you. Hetherto haue ye asked nothing in my name. Aske and ye Jhon. xvi.

shall receiue, that your ioie maie be full. These thinges haue I spokē vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shewe you plainly, from my father. At that daie shal ye aske in my name. And I saie not vnto you, that I will speake vnto my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out frō the father, and came into the worlde: Again, I leaue the worlde, & go to the father. His Disciples saied vnto him: Lo, now thou talkest plainly, and speakest no prouerbe. Now are we sure, that thou knowest all thinges, & nedest not that any mā should aske the any question, therefore beleue we that thou camest frō God. Iesus answered thē, now ye dooe beleue: beholde, the houre draweth nigh, and is already come, that ye shalbee scattred euery man to his awne, & shall leaue me alone. And yet am I not alone, for the father is wt̄me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shal ye haue tribulaciō. But be of good chere, I haue ouercome the worlde.

Ascencion

Assencion daie.

¶ The Collecte.

GRaunt, wee beseeche the almightie GOD, that like as we dooe beleue thy onely begotten soonne our lorde to haue ascended into the heauens: so we maie also in harte and minde thether ascende, and with him continually dwel.

¶ The Epistle.

IN the former treatise (dere Thophilus) wee haue spoken of all that Iesus begaune to dooe, and teache vntil the daie in whiche he was taken vp, after that he (through the holie Ghoste) had geuen commaundemētes vnto the Apostles, whom he had chosen: to whom also he shewed him selfe a liue after his Passion (and that by many tokenes) appearyng vnto theim fowertie daies, & speakyng of the kingdome of God and gathered them together, and comaūded them, that thei should not depart frō Hierusalem, but to waite for the promise of the father, wherof (saieth he) ye haue hearde of me. For Jhon truely Baptised with water, but ye shalbe baptised with the holie Ghoste after theise fewe daies. When thei therfore were come together, thei asked of him, saiyng: Lorde wilt thou Act. i.

at this time, restore again the Kingdome of Israel? And he saied vnto theim: It is not for you to knowe the times, or the seasones, whiche the father hath putte in his owne power. But ye shall receiue power after the holie Ghoste is come vpon you, and ye shalbe witnesses vnto me, not onely in Hierusalem, but also in all Iewrie, and in all Samaria, & euen vnto the worldes ende. And when he had spoken these thinges, while thei beheld, he was taken vp on high, & a cloude receiued him vp, out of their sight. And while thei looked stedfastly vp towarde heauen as he went, beholde twoo men stode by them in white apparrell, whiche also saied: Ye men of Galile, why stande ye gasyng vp into heauen? This same Iesus whiche is taken vp frō you into heauē, shal so come euen as ye haue seen him go into heauen.

¶ The Gospel.

Mat. xvi.

IEsus appeared vnto the enleuen as thei satte at meate, and cast in their tethe their vnbeliefe, & hardnesse of harte, because thei beleued not them, whiche had seen that he was risen again from the dead. And he saied vnto theim: Goe ye into al the worlde, and preache

preache the Gospell to all creatures, he that beleueth, & is baptised, shalbe saued. But he that beleueth not shalbe damned And these tokenes shal folowe them that beleue. In my name thei shal cast out deuilles, thei shall speake with newe tounges, thei shal driue awaie serpẽtes. And if thei drinke anydeadly thing, it shal not hurt them. Thei shal laie their handes on the sicke, and thei shal recouer. So then, when the Lorde had spoken vnto theim, he was receiued into heauen, & is on the right hãde of God. And thei went foorth and preached euery where. The Lorde woorkyng with them, and cõfirmyng the woorde with miracles, folowyng.

¶ The Sundaie after the Ascencion daie.

The Collecte.

O God the king of glorie, whiche hast exalted thine onely Sonne Jesus Christe, with great triumphe, vnto thy kingdome in heauen, we beseche thee leaue vs not coumfortelesse, but sende to vs thine holie Ghoste, to coumforte vs, & exalt vs vnto the same place, whether our Sauiour Christe is gone before, who liueth and reigneth, &c.

The

The Epistle.

1.Pet.iiii. THe ende of al thinges is at hãde. Be ye therefore sobre, & watche vnto praier, but aboue althinges haue feruent loue emong your selues, for loue shall couer the multitude of sinnes. Be ye herbourous one to an other without grudgyng. As euery manne hath receiued the gifte, euen so minister the same one to an other, as good ministers of the manifolde grace of God. If aiy mã speake, leat him talke as the woordes of God. If any mã minister, leat him dooe it as of the habilitie, whiche God ministreth to him, that God in all thinges maie bee glorified, through Iesus Christe, to whom be praise and dominion for euer, and euer, Ameu.

The Gospel.

Iohn.xv. WHEN the coumforter is come, whom I wil send vnto you frõ the Father (euen the spirite of trueth, whiche procedeth of the Father) he shal testifie of me, and ye shall beare witnesse also, because ye haue been with me from the beginnyng. These thinges haue I saied vnto you, because you should not be offended. They shal excommunicate

municate you, yea, the time shall comme, that whosoeuer killeth you, will thinke that he dooeth GOD seruice. And soche thinges will thei dooe vnto you, because thei haue not knowen the father, neither yet me: But these thinges I haue tolde you, that when the time is come, ye maie remember then that I tolde you.

¶ Witsondaie.

¶ The Collecte.

GOD whiche as vpon this daie, hast taught the hartes of thy faithfull people, by the sendyng to theim the light of thy holie spirite: graūt vs by the same spirite, to haue a right iudgemente in al thinges, and euermore to reioice in his holie coumforte, through the merites of Christe Iesu our sauiour, who liueth and reigneth with the in the vnitie of the same spirite, one God, worlde without ende. Amen.

¶ The Epistle.

WHen the fiftee daies were come to an ende, thei were al withone accorde together in one place, & sodeinly there came a sounde frō heauen, as it had been the comyng of a mightie winde, and it filled al the house where Act. 2.

where thei satte. And there appeared vnto them cloven toungues, like as thei had been of fire, and it satte vpon ethe one of them, and thei were al filled with the holie Ghoste, and begaune to speake with other tounges: euē as the same spirite gaue them vtterance.

There were dwellyng at Hierusalem Iewes, deuoute men, out of euery nacīō of them, that are vnder heauen. When this was noised aboute, the multitude came together and were astonied, because that euery man hearde them speake with his owne language. Thei woondred all, & marualled, saiyng emong themselues, beholde, are not all these whiche speake of Galile? And how heare we euery man his owne toongue, where in wee were borne? Parthians and Medes, and Elamites, & the enhabiters of Mesopotamia & of Iurie, & of Capadocia, of Pontus, & of Asia, Phrigia, & Pamphilia, of Egipt, & of the partes of Libia, whiche is beside Cirene, & straungers of Rome, Iewes, & Proselytes. Grekes, and Arabians, wee haue heard them speake in our owne toūgues, the great woorkes of God.

¶ The Gospel.

Iesus

IEsus saied vnto his disciples: If ye loue me, kepe my commaundementes, & I wil praie the father, & he shal geue you an other coũforter, that he maie abide with you for euer, euẽ the spirite of trueth, whõ the worlde cannot receiue, because the worlde seeth him not, neither knoweth him. But ye knowe him: for he dwelleth with you, & shalbe in you. I will not leue you coũfortelesse: but will come to you. Yet a litle while, and the worlde seeth me no more: but ye see me. For I liue, and ye shal liue. That daie shall ye knowe, that I am in my father, & you in me, and I in you. He that hath my commaundementes, and kepeth them: the same is he that loueth me. And he that loueth me, shalbe loued of my father, & I wil loue him, & wil shewe mine owne selfe to him. Judas saieth vnto him (not Judas Iscarioth) Lorde, what is dooen that thou wilt shewe thy selfe vnto vs, & not vnto the worlde? Iesus answered, & saied vnto him: If a man loue me, he wil keepe my saiynges, & my father will loue him. And we wil come vnto him, and dwell with him. He that loueth me not, kepeth not my saiynges. Iohn. xiiii.

And

And the woorde whiche ye heare, is not mine, but the Fathers whiche sent me. These thinges haue I spoken vnto you, beyng yet present with you, but the cõforter, whiche is the holie Ghoste, whom my father wil sende in my name, he shall teache you al thinges, & bring al thinges to your remẽbraunce, whatsoeuer I haue saied vnto you. Peace I leaue with you, my peace I geue vnto you, Not as the worlde geueth, geue I vnto you. Let not your hartes be grieued, neither feare. Ye haue heard how I saied vnto you, I goe, and come again vnto you. If ye loued me ye would verely reioice, because I saied, I go vnto the Father. For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wil I not talke many woordes vnto you. for the prince of this world cometh & hath naught in me. But that the worlde maie knowe, that I loue the father. And as the father gaue me cõmaundemente, euen so dooe I.

¶ Mondaie in Witson Weeke.

¶ The Collecte.

God whiche hast ge. &c. As vpon witsondaie.

¶ The

¶ The Epistle.

THen Peter opened his mouthe, and saied: of a trueth I perceiue that there is no respecte of persones with God, but in all people, he that feareth him, and woorketh righteousnesse is accepted w̄ him. Ye knowe the preachyng that GOD sent vnto the children of Israel, Preachyng peace by Iesus Christe, whiche is Lorde ouer all thinges. Whiche Preachyng was published throughout all Iewrie, (and began in Galile, after the baptisme, whiche Iho̅ preached) how God annointed Iesus of Nazareth, with the holie ghost, and with power. Whiche Iesus went aboute dooyng good, and healyng all that were oppressed of the Deuill, for God was with him. And we are witnesses of all thinges, whiche he did in the lande of the Iewes, and at Hierusalem, whom thei slue and hāged on a tree, him god raised vp the. iij. daie, and shewed him openly, not to al the people, but vnto vs witnesses (chosen before of God, for the same entente) whiche did eate & drinke with him, after he arose from death. And he commaunded vs to preache vnto the people, & to testifie that Actes. x.

it is he, whiche was ordeined of God, to bee the iudge of quicke and dead. To him geue all the Prophetes witnesse, that through his name, whosoeuer beleueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holie ghost fell on all them, whiche heard the preachyng. And thei of the circumcision, whiche beleued, were astonnied, as many as came with Peter, because that on the Gentiles also, was shedde out the gift of the holie ghoste. For thei heard thē speake with tongues, and magnified god. Then aunswered Peter, can any manne forbidde water, that these should not bee Baptised, whiche haue receiued the holie ghoste, aswell as we? And he commaunded theim to bee Baptised, in the name of the Lorde. Then praied thei him to tarie a fewe daies.

¶ The Gospell.

Jhon. iii: SO God loued the worlde, that he gaue his onely begottē sonne that whosoeuer beleueth in him should not perishe, but haue euerlastyng life. For god sēt not his sonne into the worlde, to condemne the worlde, but that the worlde through him might

be

be saued. But he that beleueth on him, is not condemned. But he that beleueth not is condēned already, because he hath not beleued in the name of the onely begottē sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkenesse more then light because their deedes were euill. For euery one that euill dooeth, hateth the light, neither cometh to the light, lest his dedes should bee reproued. But he that dooeth the trueth, cometh to the light, that his deedes maie bee knowen: how that thei are wrought in God.

The tuesdaie after witsundaie.

¶ The Collecte.

God whiche hast .&c. As vpon witsundaie.

¶ The Epistle.

Actes.viii.

℣ When thapostles whiche were at Ierusalē heard saie, that Samaria had receiued the woorde of God: thei sēt vnto them Peter and Jhon: whiche whē thei were come doune, praied for thē that thei might receiue the holie ghost. For as yet he was come on none of theim, but thei were Baptised onely, in the name of Christe Jesu. Then laied thei their handes on thē, & thei receiued the holie ghost.

¶ The Gospell.

Jhon.x. VErely, verely, I saie vnto you: he that entreth not in by ẏ dooze into the shepefolde, but climbeth vp some other waie, the same is a theefe and a murtherer. But he that entreth in by the dooze, is the shepeheard of the shepe. To him the porter openeth, and the Shepe heare his voice, and he calleth his awne shepe by name, and leadeth thē out. And when he hath sente foorthe his awne shepe, he goeth before them, and the Shepe folowe him, for thei knowe his voice. A straunger will thei not folowe, but wil flie from him, for thei knowe not the voice of straungers.

This prouerbe spake Jesus vnto thē, but thei vnderstoode not, what thinges thei were, whiche he spake vnto theim. Then saied Jesus vnto them again. Verely, verely, I saie vnto you: I am the dooze of the Shepe. All (euen as many as came before me) are Theues and Murtherers, but the shepe did not heare them. I am the dooze, by me if any entre in, he shalbe saufe, and shall go in, and out, and finde pasture. A theefe cometh not but for to steale, kille, and destroie. I am come,

that

that thei might haue life, and that thei might haue it more aboundauntly.

¶ Trinitee Sundaie.

¶ The Collecte.

Almightie and euerlastyng GOD, which hast geuen vnto vs thy seruauntes, grace (by the confession of a true faith) to acknowlege the glorie of the eternall trinitee, and in the power of the diuine Maiestie, to worshippe the vnitee: wee beseeche thee, that through the stedfastnesse of this faith, we maie euermore bee defended from all aduersitie, which liuest & reignest one God, worlde without ende. Amen.

¶ The Epistle.

AFter this, I looked, and beholde: a doore was open in heauen, and the firste voice which I heard, was as it were of a troumpet, talkyng with me, which sated, come vp hether, and I will shewe the thinges, which must bee fulfilled hereafter. And immediatly I was in the spirit: and beholde a seate was sette in heauen, and one satte on the seate, & he that satte, was to looke vpō, like vnto a Jaspar stone, and a Sardine stone. And there was a Raunbowe. Apoc. iiii.

aboute the seate, in sight like vnto an Emerauld. And about the seate were .xxiiij. seates. And vpon the seates .xxiiij. Elders sittyng, clothed in white raiment, and had on their heddes, crounes of Golde. And out of the seate proceded lightenynges, and Thunderynges, and voices, and there were seuen lampes of fire, burnyng before the seate, whiche are the seuen spirites of God. And before the seate, there was a Sea of glasse, like vnto Christall; and in the middest of the seate, and round aboute the seate, were foure beastes full of yies, before and behinde. And the firste beast was like a Lion, and the seconde beast like a Caulfe, and the thirde beast had a face as a manne, and the fowerth beast was like a flyng Eagle. And the fower beastes had eche of them sixe winges aboute him. And thei were full of yies within. And thei did not rest daie neither night, saiyng: holie, holie, holie, lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glorie and honour, and thankes to him that sat on the seate (whiche liueth for euer and euer) the .xxiiij. Elders fell doune before him, that satte on the Throne, and worshipped

worshipped him that liueth for euer, and cast their crounes before the Throne, saiyng: thou art worthie o lorde (our God) to receiue glorie, and honour, and power, for thou hast created all thinges, and for thy willes sake thei are, & were created.

¶ The Gospell.

THere was a manne of the Pharaseis, named Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and saied vnto him: Rabbi, we knowe, that thou art a teacher, come from God, for no manne could doe soche miracles, as thou doest, excepte God were with him. Jesus aunswered, and saied vnto him, verely, verely I saie vnto thee, excepte a manne bee borne from aboue, he cannot see the kingdome of GOD. Nichodemus saied vnto him, how can a manne bee borne, when he is olde? Can he entre into his mothers wombe, and bee borne again? Jesus aunswered, verely, verely, I saie vnto the, excepte a man be borne of water, and of the spirit, he cannot entre into the kingdome of God. That whiche is borne of flesh, is flesh, and that, whiche is borne of Jhon. iii.

the spirite, is spirite. Meruaill not thou, that I saied to the, ye must be borne from aboue. The winde bloweth where it lusteth, and thou heares the sounde therof, but thou canst not tell, whens it cometh nor whether it goeth: so is euery one that is borne of the spirite. Nichodemus aunswered, and saied vnto him: How canne these thinges bee? Jesus aunswered, and saied vnto him, art thou a Master in Israel, and knowest not these thinges? Verely, verely, I saie vnto thee, wee speake that we knowe, and testifie that we haue seen: and ye receiue not our witnesse. If I haue tolde you yearthlie thinges, and ye beleue not, how shall ye beleue, if I tel you of heauenlie thinges. And no manne ascendeth vp to heauen, but he that came doune from heauen, euen the soonne of manne, whiche is in heauen. And as Moses lifte vp the Serpente in the wildernesse, euen so must the soonne of manne bee lifte vp, that whosoeuer beleueth in him, perishe not, but haue euerlasting life

¶ The first Sundaie after Trinitee Sundaie.

¶ The Collecte.

God,

GOD, the strenght of all theim that truste in the, mercifully accept our praiers: And because the weakenesse of our mortall nature can dooe no good thing without the, graũt vs the helpe of thy grace, that in keeping of thy cõmaundemẽtes, we maie please the, bothe in wil & deede: through Jesus Christ our lorde.

The Epistle.

SEerely beloued, leat vs loue one another: for loue cometh of god. And euery one that loueth, is borne of God, & knoweth God. He that loueth not knoweth not God: for God is loue. In this appeareth ẏ loue of God to vs warde, because that God sent his onely begotten soonne into the worlde that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his soonne to be the agremẽte for our sinnes. Deerely beloued, if God so loued vs, we ought also one to loue another. Noman hath seen God at any time. If we loue one another god dwelleth in vs, & his loue is perfeicte in vs. Hereby knowe we that we dwel in him, & he in vs: because he hath geuen vs of his spirite. And we haue seen and dooe i. Jhon. iiii.

testifie that the Father sent the soonne to be the sauiour of the worlde. Whosoeuer confesseth, that Iesus is the soonne of God, in him dwelleth God, & he in God, and we haue knowen & beleued the loue that God hath to vs.

God is loue, & he that dwelleth in loue dwelleth in God, & God in him. Herein is the loue perfecte in vs, that we should trust in the daie of iudgemēte. for as he is euē so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfecte in loue. We loue him, for he loued vs first. If a man saie: I loue God, & yet hate his brother, he is a liar. For how can he that loueth not his brother whō he hath seen, loue God whō he hath not seen? And this commaundemente haue we of him, that he whiche loueth God, should loue his brother also.

¶ The Gospel.

Luc. xvi.

THere was a certaine riche man, whiche was clothed in purple, & fine white, & fared deliciously euery daie. And there was a certaine begger named Lazarus whiche laie at his gate ful of soares, desiring to be refreshed with

with the crūmes whiche fel frō the riche mannes bourde, & no man gaue vnto him. The dogges came also, & licked his soares. And it fortuned that the begger died, and was carried by the Aungelles into Abrahās bosome. The riche man also died & was buried. And beyng in Helle in tormentes, he lifte vp his yies & sawe Abraham a ferre of, & Lazarus in his bosome, & he cried, & saied: Father Abraham, haue mercie on me, and sende Lazarus that he maie dippe the tippe of his finger in water, and coole my toungue, for I am tormēted in this flame. But Abraham saied: Soonne, remembre that thou in thy life time receiuedst thy pleasure: & contrarywise Lazarus receiued peine. But now he is counforted, and thou art punished. Beionde al this, betwene vs & you there is a great space sette, so that thei whiche would go from hens to you cannot: neither maie come from thens to vs. Then he saied: I praie the therefore father, send him to my fathers house (for I haue fiue brethren) for to warne theim, least thei come also into this place of tormente. Abraham saied vnto him: Thei haue Moyses & the Prophetes, leat thē heare them.

And

And he saied: Naie father Abraham: but if one come vnto them from the dead, thei will repente. He saied vnto him: If thei heare not Moyses & the Prophetes, neither will thei beleue though one rose frō death again.

¶ The.ii.Sundaie

¶ The Collecte.

¶ Lorde make vs to haue a perpetuall feare and loue of thy holie name, for thou neuer failest to helpe and gouerne them whom thou doost bryng vp in thy stedfast loue: graunt this, &c.

☞ The Epistle.

1. Ihan. iii.

MArueile not my brethrē, though the worlde hate you. We knowe that we are translated frō death vnto life, because wee loue the brethren. He that loueth not his brother abideth in death. Whosoeuer hateth his brother, is a mānslear. And ye knowe that no manslear hath eternall life abydyng in him. Hereby perceiue we loue: because he gaue his life for vs: and we ought to geue our liues for the brethren. But whoso hath this worldes good: and seeth his brother haue neede: and shutteth vp his compassion from him, how dwelleth the loue of

of GOD in him: My babes, leat vs not loue in woorde, neither in toũgue: but in deede and in veritie. Hereby we knowe that we are of the veritie, and can quiete our hartes before him. For if our hartes condemne vs, God is greater then our harte, and knoweth all thinges. Derely beloued, if our harte condẽne vs not, thẽ haue we trust to Godwarde: and whatsoeuer wee aske, wee receiue of him, because we kepe his commaundementes, & dooe those thinges whiche are pleasaunt in his sighte. And this is his commaundemente, that we beleue on the name of his soonne Iesus Christe, and loue one another, as he gaue commaundemente. And he that keepeth his commaundementes, dwelleth in him, and he in him, and hereby we knowe that he abideth in vs, euen by the spirite, whiche he hath geuen vs.

¶ The Gospel.

A Certain man ordeined a great supper, and badde many, and sent his seruaunt at supper time, to saie to them that were bidden: Come, for al thinges are now readie. And thei all at ones, begã to make excuse. The first saied vnto him: I haue bought a ferme, and I must Luc. xiiii.

must nedes go, & see it, I praie the haue me excused. And another said: I haue bought v. yoke of oxen, & I goe to proue theim, I praie the haue me excused. And an other saied: I haue maried a wife, & therfore I cānot come. And the seruaunte retourned & brought his maister woorde again therof. Then was the good man of the house displeased, & saied to his seruaunte: Goe out quickely into the stretes, & quarters of the citie, & bring in hether the poore, & feble, and the hault & blinde. And the seruaunte saied: Lorde, it is dooen as thou hast commaunded, & yet there is roume. And the Lorde saied vnto the seruaunte: Go out into the high waies and hedges, and compelle theim to come in, that my house mate be filled. For I saie vnto you that none of these men, whiche were bidden shal taste of my supper.

¶ The.iii. Sundaie.

¶ The Collecte.

ORde wee beseche the mercifully to heare vs, and vnto whom thou hast geuē an hartie desire to praie: graūt that by thy mightie aide, wee maie be defended, through Iesus Christe our lorde.

¶ The Epistle.

Submitte

SUbmitte your selues euery man 1.Pet.v.
one to another, knitte your sel-
ues together in lowelinesse of
minde. For GOD resisteth the
proude, and geueth grace to the humble:
submitte your selues therefore vnder the
mightie hãde of God, that he maie exalte
you, when the time is come. Cast al your
care vpon him, for he careth for you. Bee
sober, & watche: for your aduersarie the
deuil as a roaryng Lion walketh aboute
seekyng whom he maie deuoure: whom
resist stedfaste in the faith, knowyng that
the same afflictions are appointed vnto
your brethren that are in the worlde. But
the God of all grace, whiche hath called
vs vnto his eternal glorie, by Christe Je-
su, shal his owne selfe (after that ye haue
suffred a litle afflictiõ) make you perfect:
stedfaste, strengthe, and stablishe you. To him
be glorie & dominion for euer & euer. Amẽ.

¶ The Gospel.

THEN resorted vnto him, all the Luke.xv.
Publicanes & sinners for to heare
him. And the Pharisies & Scri-
bes murmured, saiyng: He receiu-
eth sinners, & eateth with them. But he
put foorth this parable vnto thẽ, saiyng:

What

What man emong you, hauyng an hundred shepe (if he lose one of theim) dooeth not leaue ninetie and nine in the wildernesse, and goeth after that whiche is lost, vntil he finde it? and when he hath founde it, he laieth it on his shoulders with ioie. And assone as he cometh home, he calleth together his louers and neighbours, saiyng vnto theim: Reioice with me, for I haue found my shepe, whiche was lost. I saie vnto you, that likewise ioie shalbe in heauen, ouer one sinner that repenteth, more then ouer ninetie and nine iust persones, whiche neede no repentaunce.

Either what woman (hauyng.x. grotes if she lose one) dooeth not light a candle, and swepe the house, and seeke diligently til she finde it? And when she hath founde it, she calleth her louers and her neighboures together, saiyng: Reioyce with me, for I haue founde the grote whiche I lost. Likewise I saie vnto you, shal there be ioie in the presence of the Angelles of God ouer one sinner that repenteth.

¶ The.iiii. Sundaie.

¶ The Collecte.

O God the protectour of al that trust in the, without whō nothing is strong

nothing

nothing is holie, encrease and multiplie vpon vs thy mercie, that thou beyng our ruler & guide, we maie so passe through thinges temporal, that we finally lose not the thinges eternal. Graunt this heauenlie Father, for Iesu Christes sake our Lorde.

The Epistle.

I Suppose that the afflictiones of this life are not worthie of the glorie whiche shalbe shewed vpon vs. For the feruent desire of the creature, abideth lookyng when the soonnes of God shall appeare, because ỹ creature is subdued to vanitie against the will thereof, but for his wille whiche hath subdued the same in hope. For the same creature shal be deliuered from the bondage of corruption, into the glorious libertie of the soonnes of God. For we know that euerie creature groneth with vs also, and trauelleth in peine, euen vnto this time: not onely it, but we also whiche haue the first fruictes of the spirite, mourne in our selues also, and waie for the adoption (of the children of God) euen the deliueraunce of our bodies: Rom. viii

The Gospell.

Luke.vi

BE ye Mercifull, as your Father also is mercifull. Judge not and ye shall not be iudged. Condemne not, & ye shall not be cõdemned. Forgeue, and ye shal be forgeuẽ. Geue, and it shalbe geuẽ vnto you, good measure and pressed doune, and shaken together, & runnyng ouer shal men geue into your bosomes. For with the same measure, that you mete with all, shall other men mete to you again. And he put foorth a similitude vnto theim. Can the blinde leade ỹ blinde? Dooe thei not both fall into the diche? A he disciple is not aboue his master: euery man shall be perfeicte, euen as his master is. Why seest thou a mote in thy Brothers yie, but considerest not the beame that is in thine owne yie? Either how canst thou saie to thy brother? Brother, leat me pull out the mote that is in thine yie, when thou seest not the beame that is in thine awne yie. First thou hypocrite, cast out the beame out of thine awne yie, then shalt thou see perfectly to pull out the mote that is in thy brothers yie.

¶ The. v. sondaie.

The

The Collect.

Raunt Lorde we beseche the, that
the course of this worlde maie be so
peaceably ordred by thy gouernaūce
that thy cōgregation maie ioyfully serue
the in all Godly quietnesse: through Je-
sus Christe our Lorde.

The Gospell.

BE you all of one minde, and of 1. Peter. iii.
one hart, loue as brethren, be pi-
tiful, be courteous, meke, not rē-
dryng euil for euill, or rebuke for
rebuke: but cōtrariwise, blesse: knowyng
that ye are therunto called, cuē ẏ ye shold
be heires of ẏ blessyng. For he that doeth
long after life, & loueth to see good daies,
leat him refreine his toungue from euill,
and his lippes that thei speake no guile.
Leat him eschue euill, & dooe good. Leat
him seke peace and ensue it. For the yies
of the Lorde are ouer the righteous, and
his eares are open vnto their praiers. A-
gain, the face of the Lorde is ouer theim
that dooe euill.

Moreouer, who is he that wil harme
you, if ye folowe ẏ whiche is good? Yea,
happie are ye, if any trouble happen vnto
you for righteousnes sake. Be not ye afrai

ed for any terrour of them, neither be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospell.

Luke.v. IT came to passe, that when the people preased vpon him to heare the woorde of God, (he stode by the lake of Genazareth) & sawe twoo shippes stande by the lake side, but ỹ fishermen were gone out of them, & were washyng their nettes. And he entred into one of the shippes (whiche perteined to Simon) and praied him that he woulde thrust out a little from the lande. And he sate downe and taught the people out of the shippe. When he had left speakyng he saied vnto Simon: launche out into the deepe, and let slippe your nettes to make a draught. And Simon aunswered and saied vnto him: Master, we haue laboured all night, & haue taken nothyng. Neuerthelesse, at thy commaundement I will louse foorth the nette. And when he had thus dooen, they inclosed a great multitude of fishes: but their nette brake, and they beckened to their fellowes (whiche were in the other shippe) that they should come and helpe them. And they came and filled

filled bothe shippes that thei sonke again.

When Simon Peter sawe this, he fel doune at Jesus knees, saiyng: Lorde, go from me, for I am a sinneful man. For he was astonied, and al that were with him, at the draught of fishes, whiche thei had taken, and so was also James and John the soonnes of Zebede, whiche were parteners with Simon. And Jesus saied vnto Simon: feare not, from henceforth thou shalt catche men. And thei brought the shippes to lande, and forsoke all, and folowed him.

¶ The. vi. sondaie.

The Collect.

GOd whiche hast prepared to theim that loue the, soche good thinges as passe al mans vnderstanding: poure into our hartes soche loue towarde the, that we louyng the in al thinges maie obteine thy promises, whiche excede al that we can desire, through Jesus Christe our Lorde.

The Epistle.

KNowe ye not that al we whiche are baptised in Jesus Christ, are Baptised to die with him? We are buried then with him by baptisme, for to die, that likewise as Christ was raised Rom. vi

frō death, by the glorie of the father, euē so we also should walke in a newe life. For if we be grafted in Death like vnto him, euen so shal we be partakers of the holie resurrectiō. Knowyng this ꝥ your olde man is crucified with him also, that ꝥ bodie of sinne might vtterly be destroied, that henceforth we should not be seruauntes vnto sinne. For he that is dead, is iustified frō sinne. Wherefore if we be dead with Christ, we beleue that we shal also liue with him, knowyng that Christ beyng raised from death, dieth no more. Death hath no more powre ouer him. For as touchyng that he died, he died cōcernyng sinne ones. And as touchyng ꝥ he liueth, he liueth vnto God. Likewise cōsidre ye also that ye are dead, as touching sinne, but are aliue vnto God, through Iesus Christe our Lorde.

The Gospell.

Mat. vi

IEsus saied vnto his disciples: except your righteousnesse, excede the righteousnesse of the scribes and Pharisies, ye can not entre into the Kingdome of heauen. Ye haue heard that it was saied vnto theim of olde time, thou shalt not kil: Whosoeuer killeth

shalbe

shalbe in daungier of iudgemente: But I saie vnto you: that whosoeuer is angrie with his brother (vnadvisedly) shal be in daungier of iudgemente. And whosoeuer saie vnto his brother, Racha, shalbe in daungier of a cõsail. But whosoeuer saieth thou foole, shalbe in daungier of helle fire. Therefore, if thou offrest thy gift at the aultare, and there remembrest that thy brother hath aught against the, leaue ther thine offring before the aultare, and go thy waie first, and be reconciled to thy brother, and then come and offre thy gifte.

Agree with thine aduersarie quickely, whilest thou art in ẏ waie with him, least at any time the aduersarie deliuer the to the iudge, and the iudge deliuer the to the minister, & thē thou be cast into prisō. Verely I saie vnto the, thou shalt not come out thens, till thou haue paied the vttermoste farthing.

¶ The vii. sondaie.

The Collecte.

LOrde of all power & might, whiche art ẏ auctour & geuer of al good thinges graffe in our hartes ẏ loue of thy name, encrease in vs true religion, nourishe vs

with all goodnesse, and of thy great mercie kepe vs in the same, through Iesus Christe our Lorde.

¶ The Epistle.

Rom.vi

I Speake grosly, because of the infirmitie of your flesh. As ye haue geuen your membres seruauntes to vnclennesse, and to iniquitie, (from one iniquitie to another) euen so now, geue ouer your membres, seruauntes vnto righteousnesse, ꝑ ye maie be sanctified. For whē ye were seruauntes of sinne, ye were voide of righteousnes, what frute had ye then in those thinges, whereof ye are now ashamed. For the ende of those thinges is death. But now are ye deliuered from sinne, & made the seruauntes of God, & haue your fruicte to be sanctified, and the ende euerlasting life. For the rewarde of sinne is death, but eternal life is the gifte of god, through Iesus Christ our Lorde.

¶ The Gospell.

Mar.viii

IN those daies, when there was a verie great compaune, and had nothyng to eate, Iesus called his disciples vnto him, & saied vnto thē: I haue compassiō on ꝑ people, be-

because thei haue been now with me three daies, and haue nothyng to eate: and if I sende theim awaie fastyng, to their owne houses, thei shal faint by the waie, for diuerse of theim came from farre. And his disciples aunswered him: where should a man haue bread here in the wildernesse, to satisfie these? And he asked them: how many loaues haue ye? Thei saied seuen. And hee commaunded the people to sitte downe on the grounde. And he tooke the seuen loaues. And when hee had geuen thankes, he brake, and gaue to his Disciples to set before theim. And thei did set them before the people. And thei hadde a fewe smal fishes. And whē he had blessed he cōmaundēd thē also to be set before thē And thei did eate, and were suffised. And thei toke vp of the broken meat that was left. vii. baskettes fulle. And thei that did eate were aboue. iiii. thousande. And he sent theim awaie.

The viii. Sundaie

The Collecte.

O God whose prouidence is neuer deceiued, we humbly beseche the, that thou wilt putte awaie fromvs, all hurtful thinges, and geue those thinges,

which be profitable for vs, through Iesus Christ our lorde.

¶ The Epistle.

Rom:viii. BRethren, we are dȩbters not to the flesh, to liue after the flesh: for if yee liue after the flesh, ye shal die: but if ye through the spirit doo mortifie the dȩdes of the bodie, ye shal liue. For as many as are led by the spirite of God, thei are the sonnes of God: for ye haue not receiued the spirit of bõdage, to feare any more but ye haue receiued the spirit of adoptiõ whereby ye crie *Abba* father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires: the heires (I meane) of God, and heires annexed with Christ if so bee that wee suffre with him, that wee maie be also glorified together with him.

☞ The Gospell.

Math:vii. BEware of false Prophetes, whiche come to you in shepes clothyng, but inwardely thei are rauenyng woulues: ye shal knowe them by their fruictes dooe men gather Grapes of thornes? Or figges of thistles? Euen so, euery good tree, bringeth foorth good fruictes. But a corrupt tre, bringeth foorth euel fruictes

A good tree cānot bring foorth bad fruictes, neither can a bad tree bring foorth good fruictes. Euery tree that bringeth not furth good fruict, is hewen downe, & cast into the fire: wherfore, by their fruictes ye shal knowe theim. Not euery one that saieth vnto me lorde, lorde, shall entre into the kingdō of heauen: but he that doeth the wil of my father which is in heauē, he shal entre into the kingdō of heqüē.

The. ix. Sondaie.

The Collecte.

G Vaunt to vs Lorde wee beseche the, the spirit to thinke and doe alwaies suche thinges as be rightful, that we which cannot be without the, maie by the be hable to liue accordyng to thy wille: Through Iesus Christ our Lorde.

The Epistle.

BRethrē I would not that ye should be ignoraunt, how that our fathers were all vnder the Cloude, and all passed through the Sea, and were al baptised vnder Moyses in the cloude, and in the sea, and did al eate of one spiritual meat, & did al drinke of one spiritual drinke. And thei dranke of the spiritual rocke yfolowed thē, which rocke was christ: but 1. Cor. 10.

in

in many of them had god no delight. For thei were ouerthrowen in the wildrenes. These are ensāples to vs, that we should not lust after euil thinges as thei lusted. And that ye shoulde not be worshippers of images, as were some of theim according as it is written, ỹ people sate doune to eate and drinke, and rose vp to plaie. Neither let vs be defiled with fornication, as some of theim were defiled with fornication, and fell in one daie, three and twentie thousande. Neither leat vs tempt Christe, as some of theim tempted, and were destroied of serpentes. Neither murmure ye, as some of them murmured and were destroied of the destroier.

Al these thinges happened vnto theim for ensamples, but are written to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherfore, let him that thinketh he standeth, take hede least he fall. There hath none other temptacion taken you, but suche as folowed the nature of mā. But God is faithful, whiche shall not suffre you to bee tempted aboue your strengthe: but shall in the middest of Temptacion, make a waie that ye maie be able to beare it.

The

The Gospel.

IEsus saied to his disciples, ther was a certein riche man, which had a stewarde, and the same was accused vnto him, that he had wasted his gooddes. And he called him, and saied vnto him. How is it, that I heare this of thee? Geue accomptes of thy stuardship, for thou maiest be no longer stuarde. The stuarde said within himselfe, what shal I doe? For my master taketh awaie from me the stuardship. I cannot digge, and to begge, I am ashamed. I wote what to dooe, that whē I am put out of the stuardeship, thei may receiue me into their houses. So whē he had called al his masters detters together he said vnto the first: how moche oughest thou vnto my master, and he saied, an C. toonnes of oile. And he saied vnto him: take thy bille, and sit doune quickly, and write fiftie. Then saied he to an other: how muche oughest thou? And he said an C. quartres of wheat. He saied vnto him take thy bille, and write. lxxx. And the Lorde commended the vniust stuarde, because he had dooen wisely. For the children of this worlde, are in their nation, wiser

Luc. xvi.

wiser then the children of light: And I saie vnto you, make you frendes of the vnrighteous Mammon, that when yee shall haue neede, thei maie receiue you into euerlastyng habitations.

¶ The.x. Sundaie.

The Collect

LEt thy mercifull eares, O lorde, be open to the praiers of thy humble seruauntes, and that thei maie obteine their petitions, make theim to aske suche thinges as shal please the: through Jesus Christ our lorde.

The Epistle

1. Cor. xii. ¶ Oncernyng spiritual thinges brethren I would not haue you ignoraunt. Ye knowe that ye were gentiles, & wēt your waies vnto dombe Images, euen as ye were ledde. Wherfore I declare vnto you, that no man speaking by the spirit of God, defieth Jesus. Also no man can saie ỹ Jesus is ỹ lorde, but by the holie Ghost. There are diuersities of giftes, yet but one spirite. And there are differēces of administratiōs & yet but one lorde. And there are diuerse maners of operations, and yeat but one God, whiche worketh all in all. The gift of the spirit is

is geuen to euery man to edifie withall. For to one is geuen through the spirite, thutteraunce of wisedome, to another is geuen the vtteraunce of knowlege by the same spirite. To another is geuen faithe by the same spirit. To another the gift of healyng by the same spirite. To another power to doe miracles: to another to prophecie. To another iudgemēt: to discerne spirites. To another diuerse toungues. To another the interpretation of toungues. But these al worketh the selfsame spirit, deuidyng to euery manne a seueral gift, euen as he will

The Gospel

AND when he was come nere to Ierusalem, he behelde the Citie, and wept on it, saiyng: if thou haddest knowen those thinges, whiche belonge vnto thy Peace, euen in this thy daie, thou wouldest take heede. But now are thei hid from thine eies. For the daies shal come vnto the, that thy enemies shal cast a banke about the, and compasse the rounde, and keepe thee in on euery side. and make thee euen with the grounde, and thy children whiche are in thee. Luc. xix.

And

And thei shalle not leaue in thee, one stone vpon an other, because thou knowest not the time of thy visitacion. And he went into the Temple, and began to cast out theim that solde therein, and theim that bought saiyng vnto them: It is written, my house is the house of praier, but ye haue made it a denne of theues. And he taught daiely in the Temple.

The.xi.Sondaie.

The Collect.

O God which declarest thy almightie power most chiefly in shewyng mercie, and pitie: geue vnto vs aboundantly thy grace, that we running to thy promises, maie be made partakers of thy heauēly treasure, through Iesus christ. &c

The Epistle.

1.Cor.xv. BRETHren, as perteining to the Gospelle, whiche I preached vnto you whiche ye haue also accepted, and in the whiche ye continue by the whiche ye are also saued.

I dooe you to witte, after what maner I preached vnto you, if ye kepe it, excepte ye haue beleued in vaine. For first of all I deliuered vnto you that, which I receiued, how that Christ died for our sinnes, agreyng

agreyng to the Scriptures. And that he was buried, & that he arose again the .iij. daie, accordyng to the scriptures: and that he was seen of Cephas, then of the .xij. After that, he was seen of mo then .v. C. brethren at ones, of whiche, many remain vnto this daie, and many are fallē a slepe. After that appeared he to James, then to all thapostles: and last of all, he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles. Whiche am not woorthie to bee called an Apostle, because I haue persecuted the cō-gregaciō of god. But by the grace of god I am that I am. And his grace whiche is in me, was not in vain. But I laboured more aboundauntly then thei all, yet not I, but the grace of God, whiche is with me. Therefore, whether it were I or thei so we preached, and so ye haue beleued.

¶ The Gospell.

CHriste tolde this parable vnto certain, whiche trusted in themselues, that thei were perfect, and despised other. Two men went vp into the temple to praie, thone a Pharise, and the other a Publicane. The Pharise stode, & praied thus with himself. God I thanke Luke. xviii.

the that I am not as other mē are, extor-cioners, vniust, adulterers, or as this pu-blicane, I fast twise in the weeke, I geue tithe of all that I possesse. And the Publi-cane stādyng a ferre of, would not lift vp his yies to heauen, but smote his breast, saiyng: God be mercifull to me a sinner. I tell you this man departed home to his house iustified, more then the other. For euery man that exalteth himself, shalbee brought lowe: and he that humbleth him-self, shalbe exalted.

¶ The.xii. Sundaie.

¶ The Collecte.

A Lmightie and euerlastyng GOD, which art alwaies more readie to heare, then we to praie, & art wount to geue more, then either we desire, or de-serue: Powre doune vpon vs the aboun-daunce of thy mercie, forgeuyng vs those thinges: wherof our cōscience is afraied, and geuyng vnto vs that, that our praier dare not presume to aske, through Jesus Christ our lorde.

¶ The Epistle.

ii. Cor. iii. SOche trust haue we through Christe to Godwarde, not that we are suffi-cient of our selues to thinke any thing, as of

of our selues: but if we be hable vnto any thing, the same cometh of God, whiche hath made vs hable to minister the newe testamẽte, not of the letter, but of the spirite. For the letter killeth, but thé spirite geueth life. If the ministracion of death through the letters figured in stones was glorious, so that the children of Israel, could not behold the face of Moses, for ỹ glorie of his countenaunce (whiche glorie is dooen awaie) why shall not the ministraciõ of the spirite, be moche more glorious? for if the ministraciõ of condẽnaciõ, be glorious, moche more dooeth the ministracion of righteousnesse excedè in glorie.

¶ The Gospell.

IEsus departed from the coastes of Tire, and Sidone, and came vnto the sea of Galile, through the middes of the coastes of ỹ.x.citees. And thei brought vnto him one that was deafe, and had an impedimente in his speache, & thei praied him to put his hande vpon him. And whẽ he had taken him a side, from the people, he put his fingers into his eares, and did spitte, and touched his toungue, and looked vp to heauen, and sighed, and saied vnto him, *Ephata*, that is to saie, bee opened. Marke. vii.

And streight waie his eares were opened, and the string of his tongue was loused, and he spake plain. And he commaunded them, that thei should tell no maune. But the more he forbadde them, so mochе the more a greate deale thei published, saiyng he hath dooen all thinges well, he hath made bothe the deafe to heare, and the dombe to speake.

¶ The.xiii.Sundaie.

¶ The Collecte.

A Almightie and mercifull GOD, of whose onely gift it cometh, that thy faithful people dooe vnto the true & laudable seruice: graunte we beseche thé that we maie so run to thy heauenlie promises, that we faille not finally, to attein the same, through Jesus Christ our lorde.

¶ The Epistle.

Gala.iii. TO Abraham and his seede were the promises made. He saieth not in his seedes as many: but in thy seede, as of one, whiche is Christ. This I saie, that the lawe, whiche began afterwarde, beyonde.iiij.c. and.xxx. yeres dooeth not disanulle the testamente, that was cõfirmed before of god, vnto Christward, to make the promise of none effect.

For

For if the enheritaunce come of the lawe it cometh not now of promise. But God gaue it to Abrahã by promise. Wherfore then serueth the lawe? The lawe was added because of transgression (till the seede came, to whõ the promise was made) and it was ordeined by Angelles, in the hande of a mediatour. A mediatour is not a mediatour of one: but GOD is one. Is the lawe then against the promise of God? God forbidde. For if there had been a Lawe geuen, whiche could haue geuen life: then no doubt righteousnesse should haue come by the law. But the scripture concludeth all thinges vnder sinne, that the promise by the faith of Jesus Christe, should bee geuen to theim that beleue.

The Gospell.

Happie are the yies whiche see the thinges that ye see. For I tel you, that many Prophetes and kinges haue desired to see those thinges, whiche ye see, and haue not seen thẽ, and to heare those thinges, whiche ye heare, and haue not heard theim. And beholde, a certain lawier stoode vp, and tẽpted him, saying: Master, what shall I dooe to enherite eternall life? He saied vnto him: Luke. x.

what is written in the lawe? How readest thou? And he aunswered and saied: loue the lorde thy God with all thy hart and with all thy soulle, and with all thy strength, and with all thy minde, and thy neighbour as thy self. And he saied vnto him: thou hast aunswered right: this doo and thou shalt liue. But he willyng to iustifie himself, saied vnto Jesus. And who is my neighbour? Jesus aunswered and saied: a certain man descended from Hierusalem to Hiericho, and fell emong theues, whiche robbed him of his raimente, and wounded him, and departed leauyng him halfe dead. And it chaũced that there came doune a certain Priest that same waie, and when he sawe him, he passed by. And likewise a Leuite (whē he went nigh to the place) came and looked on him, and passed by. But a certain Samaritane as he iourneied, came vnto him, and when he sawe him, he had compassion on him, and went to and bounde vp his woundes and powred in oile and wine, and set him on his awne beaste, and brought him to a commune Inne, and made prouision for him. And on the morowe when he departed, he tooke out twoo pence, & gaue them

to

to the hoste, and saied vnto him: take cure of him, and whatsoeuer thou spēdest more when I come again, I will recompense the. Whiche now of these three thinkest thou was neighbour vnto him, that fell emong the theues? And he saied vnto him he that shewed mercie on him. Then said Jesus to him: go and doe thou likewise.

¶ The. xiiii. Sundaie.

¶ The Collecte.

Almightie and euerlastyng god, geue vnto vs the encrease of faith, hope, and charitee, & that we maie obtein that whiche thou doest promise: Make vs to loue that, whiche thou doest commaunde, through Jesu Christ our lorde.

The Epistle.

Saie walke in the spirite, and fulfill not the lust of ỹ flesshe. For the flesshe lusteth contrarie to the spirite, and the spirite contrarie to the flesshe. These are contrarie one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye bee led of the spirite, then are ye not vnder the Lawe. The deedes of the flesshe are manifest, whiche are these: adulterie, fornicaciō, vncleanesse, wātonnesse worshippyng of Images: witchecrafte, Gala. v.

hatred, variaunce, zele, wrath, strife, sedi-
ciones, sectes, enuiyng, murther, dronke-
nesse, gluttonie, and suche like: Of the
whiche I tell you before, as I haue tolde
you in times past, that thei whiche cõmit
soche thinges, shall not be enheritours of
the Kingdome of God. Contrarily, the
fruicte of the spirite, is loue, ioie, peace,
long suffryng, iẽtlenesse, goodnesse, faith-
fulnesse, mekenesse, temperaunce. Against
soche there is no Lawe. Thei truely that
are christes, haue crucified the flesshe with
the affecciones and lustes.

The Gospell.

Luke. xvii.

AND it chaunced as Jesus went to
Jerusalẽ, that he passed through
Samaria, and Galile. And as he
entred into a certain toune, there
met him. x. men that were lepers, whiche
stoode a ferre of, and put foorth their voi-
ces, & saied: Jesus master, haue mercie v-
pon vs. When he sawe thẽ, he saied vnto
theim: Goe shewe your selues vnto the
Priestes. And it came to passe that as thei
went, thei were cleansed. And one of them
when he sawe that he was cleansed, tour-
ned backe again, and with a loude voice,
praised GOD, and fell doune on his
face

face at his fete, & gaue him thankes. And the same was a Samaritane. And Jesus aunswered & saied: Are there not .x. cleansed? But where are those nine? There are not founde that returned again to geue God praise, sauyng onely this straũger. And he saied vnto him: Arise goe thy waie, thy faith hath made the whole.

¶ The .xb. Sundaie.

¶ The Collecte.

K Epe, wee beseche the, O Lorde thy Churche with thy perpetual mercie and because the frailtie of mã without the, can not but fal: Kepe vs euer by thy helpe, and leade vs to al thinges profitable to our saluacion, through Jesus Christe our Lorde, Amen.

¶ The Epistle.

Gala. vi.

HE see, how large a letter I haue written to you, with mine owne hande. As many as desire without warde apparaunce to please carnally, the same constreigne you to be circũcised, onely least thei should suffre persecution for the crosse of Christe. For thei them selues whiche are circumcised, kepe not the lawe, but desire to haue you circũcised that thei might reioice in your flesh

God forbid that I should reioice, but in the Crosse of our Lorde Iesu Christe, whereby the worlde is crucified vnto me and I vnto the worlde. For in Christe Iesu neither circumcisiō auaileth anything at al, nor vncircumcisiō: but a newe creature. And as many as walke accordyng vnto this rule, peace be on them and mercie, and vpon Israel that perteineth to God. From henceforth, leat no man put me to buisinesse: for I beare in my bodie the markes of the Lorde Iesu. Brethren the grace of our Lorde Iesu Christe be with your spirite, Amen.

¶ The Gospel.

Mat. vi. NO man can serue twoo maisters; for either he shall hate the one & loue the other, or elles leane to the one, and despise the other. Ye cannot serue God and Mammon. Therefore I saie vnto you, be not carefull for your life, what ye shal eate, or drinke, nor yet for your bodie, what raimente ye shal put on. Is not the life more worth then meate, and the bodie more of value then raimente? Beholde the foules of the aire, for thei sowe not, neither doue thei reape nor carie into the barnes: & your heauēly father

father feedeth them. Are ye not moche better then thei? Whiche of you (by takyng careful thought) cā adde one cubite vnto his stature? And why care ye for raimēte? consider the Lilies of the fielde, how thei growe, thei laboure not, neither doe thei spinne. And yet I saie vnto you, that euē Salomon in all his roialtie was not clothed like one of these. Wherefore, if God so clothe the grasse of the fielde (whiche though it standē to daie, is to morowe cast into the fornace) shall he not moche more dooe thesame for you? O ye of litle faith. Therefore take no thought, saiyng: what shall we eate, or what shall we drinke, or wherewith shal we be clothed? after al these thinges dooe the Gētiles seeke. For your heauēly father knoweth that ye haue nede of al these thinges. But rather seeke ye first the kingdome of god, & the righteousnesse therof, & al these thinges shalbe ministred vnto you. Care not thē for the morow: for to morowe daie shal care for it self. Sufficiēt vnto the daie, is the trauaile therof.

¶ The.xvi. Sundaie.

¶ The Collecte.

LOrde we beseche the, leat thy continuall pitie clense and defende thy congre-

congregacion, and because it cannot continue in saufetie without thy succour,
n preserue it euermore by thy helpe & goodnesse, through Iesus Christe our Lorde.

The Epistle.

Ephe. iii. I Desire that you fainte not because of my tribulaciones that I suffer for your sakes: whiche is your praise. For this cause I bowe my knees vnto the Father of our Lorde Iesus Christe, whiche is father of all, that is called father in heauen, and in yearth, that he would graunt you accordyng to the richesse of his glorie, that ye maie be strengthed with might by his spirite in the inner man, that Christe maie dwel in your hartes by faithe, that ye beyng rooted and grounded in loue, might be hable to comprehende with al sainctes what is the breadth, length, depth, and height: and to knowe the excellēt loue of the knowelege of Christe, that ye might be fulfilled with all fulnesse, whiche cometh of God. Vnto him that is hable to dooe exceadyng aboundauntly, aboue all that we aske, or thinke, accordyng to the power that woorketh in vs, bee praise in the congregacion by Christe IESVS, throughout

throughout all generacions from time to time, Amen.

The Gospel.

AND it fortuned that Jesus wente into a Citie called Naym, and many of his disciples went with him and moche people. When he came nighe to the gate of the Citie: beholde, there was a dead mā carried out, whiche was the onely sonne of his mother, and she was a widowe, and moche people of the Citie was with her. And when the Lorde sawe her, he had compassiō on her, and saied vnto her: Wepe not. And he came nigh, and touched the coffine, And thei that bare him, stode stil. And he saied: Young man I saie vnto the, arise. And he that was dead, satte vp, and beganne to speake. And he deliuered him to his mother. And there came a feare on them all, & thei gaue the glorie vnto God, saiyng: A great Prophete is risen vp emong vs, and God hath visited his people. And this rumour of him went foorth throughout al Jurie, & throughout al the Regiones, whiche lie round about. Luc. vii.

¶ The .xvii. Sundaie.

¶ The Collecte.

Lorde

WOrde we praie the that thy grace
L maie alwaies preuente & folowe vs,
& make vs continually to be geuē to
al good woorkes, through Iesus Christe
our Lorde.

¶ The Epistle.

Ephe. iiii. I (Whiche am a prisoner of the lor-
des) exhorte you, that ye walke
worthie of the vocation where-
with ye are called with al lowli-
nesse and mekenesse: with humblenesse of
minde, forbearyng one another, through
loue, and be diligent to kepe the vnitie of
the spirite through the bonde of peace, be-
yng one bodie, & one spirite, euē as ye are
called in one hope of your callyng. Leat
there be but one lorde, one faith, one bap-
tisme, one God & father of all, whiche is
aboue al, and through al, and in you al.

¶ The Gospel.

Luc. xiiii. IT chaunced that Iesus went into
the house of one of the chief Pha-
risies, to eate breade on the Sab-
both daie, and thei watched him.
And beholde, there was a certain man be-
fore him, whiche had the dropsie. And Je-
sus aunswered & spake vnto the Lawiers
and Pharisies, saiyng: Is it lawefull to
heale

heale on the Sabboth daie? And thei helde their peace. And he tooke him, and healed him, & leat him goe, & aunswered theim, saiyng: Whiche of you shal haue an Asse, or an Ore fallen into a pitte, & will not streight waie pul him out on the sabboth daie? And thei could not aunswere him again to these thinges. He put foorth also a similitude to the Ghestes, when he marked how thei pressed to be in the highest rowmes, & saied vnto theim: When thou art bidden to a weddyng of any mā: sitte not doune in the highest rowme, least a more houourable man then thou be bidden of him, & he that (badde him and the) come & saie to the: geue this man rowme, and thou beginne with shame to take the lowest rowme. But rather whē thou art bidden, goe & sitte in the lowest rowme, that whē he that bad the, cometh, he maie saie vnto the: Frēde sitte vp higher. Thē shalt thou haue worshippe in the presence of theim that sitte at meate with the. For whosoeuer exalteth him selfe, shalbe brought lowe, and he that humbleth him selfe, shalbe exalted.

¶ The .xviii. Sundaie.

¶ The Collecte.

Lorde

LOrde wee beseche the, graunt thy people grace to auoide the infections of the Deuille, and with pure harte and minde to folowe the, the onely God, through Jesus Christe our Lorde.

The Epistle.

1.Cor.1. I Thanke my GOD alwaies on your behaulfe, for the grace of God whiche is geuen you by Jesus Christe, that in al thinges ye are made riche by him, in al vtteraunce, & in all knowlege, by the whiche thinges, the testimonie of Jesus Christe was confirmed in you, so that ye are behinde in no gifte, waityng for the appearyng of our Lorde Jesus Christe, whiche shall also strength you to the ende, that ye maie be blameleste in the daie of the comyng of our Lorde Jesus Christe.

The Gospel.

Mat.xxii. WHen the Pharisies had heard, that Jesus did put the Saduces to silēce, thei came together and one of theim (whiche was a doctour of lawe) asked him a question, tēptyng him, and saiyng: Maister, whiche is the greatest Commaundemente in the lawe? Jesus saied vnto him: Thou shalt loue

loue the lorde thy God, with all thy hart and with all thy soulle, and with all thy minde. This is the firste and greatest commaundemente. And the seconde is like vnto it. Thou shalt loue thy neighboure as thy selfe. In these twoo commaundementes hãg all the lawe, and the Prophetes. While the Pharisies were gathered together: Jesus asked theim, saiyng: what thinke ye of Christe, whose soonne is he? Thei saied vnto him: the soonne of Dauid. He saied vnto them: how then doeth Dauid in spirite, call him Lorde, saiyng: The Lorde saied vnto my Lorde, sit thou on my right hande, till I make thine enemies thy foote stoole. If Dauid then call him lorde, how is he then his sonne? And no man was hable to aunswere him any thing, neither durst any man (from that daie forth) aske him any mo questiones.

¶ The .xix. Sundaie.

¶ The Collecte.

O God, forasmoche as without thee, we are not able to please the: graũte that the woorkyng of thy mercie, maie in all thinges directe and rule our hartes, through Jesus Christ our lorde.

¶ The Epistle.

Ephe. iiii.

THis I saie & testifie through the Lorde, that ye henceforthe walke not as other Gentiles walke, in vanitie of their minde, while thei are blinded in their vnderstãdyng, beyng ferre from a godlie life, by the meanes of the ignorãunce that is in thẽ, and because of the blindenesse of their hartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnesse, to worke all maner of vncleanesse euen with greedinesse. But ye haue not so learned Christ. If so bee that ye haue heard of him, and haue been taught in him, as the trueth is in Iesu (as concernyng the conuersacion in times past) to laie from you tholde man, whiche is corrupt, accordyng to the deceiueable lustes. To be renewed also in the spirite of your minde, and to putte on that newe man, whiche after God is shapen in righteousnesse, and true holinesse. Wherefore, put awaie lying, and speake euery manne trueth vnto his neighbour, forasmuche as we are membres one of an other. Bee angrie, and sinne not. Let not the Sunne go doune vpon your wrathe, neither geue place to the backbiter. Lette him that stole, steale no more, but lette him

him rather laboure with his handes, the thing, whiche is good, that he maie geue vnto him that nedeth. Let no filthie communicacion procede out of your mouthe, but that whiche is good, to edifie withall as ofte as neede is, that it maie ministre grace vnto the hearers. And greue not the holie spirite of God, by whom ye are sealed vnto the daie of redempcion. Let all bitternesse and fiercenesse, and wrath, and roaryng, and cursed speakyng, bee put awaie from you, with all maliciousnesse. Be ye curteous one to another, merciful forgeuyng one another, euen as God (for Christes sake) hath forgeuen you.

¶ The Gospell.

3 IEsus entred into a shippe, & passed ouer & came into his awne citie. And beholde, thei brought to him a man sicke of ỹ palsie, lyyng in a bed. And whē Iesus sawe the faith of thē, he said to the sicke of the palsie, sonne be of good chere, thy sinnes be forgeuē the. And beholde, certain of the Scribes saied within thē selues: this mā blasphemeth. And when Iesus sawe their thoughtes, he saied: wherfore thinke ye euil in your hartes? whether is it easier to saie, thy sinnes be forgeuen the, or to saie: Matth. ix.

arise and walke? but that ye maie knowe that the sonne of man hath power to forgeue sinnes in yearth. Then saieth he to ye sicke of the palsie, arise take vp thy bed, & go vnto thy house. And he arose, and departed to his house. But the people that sawe it maruciled, and glorified GOD, whiche had geuen soche power vnto mē.

¶ The.xx. Sundaie.

¶ The Collecte.

Almightie and merciful God, of thy bountifull goodnesse, kepe vs, from all thinges that maie hurte vs, that we beyng readie, bothe in bodie & soulle: maie with free hartes, accoūplishe those thinges, that thou wouldest haue dooen, through Jesus Christe our lorde.

¶ The Epistle.

Ephe. v.

TAke hede therefore, how ye walke circumspectly, not as vnwise, but as wise men, redemyng the time, because ye daies are euil. Wherefore be yenot vnwise, but vnderstād what the will of the lorde is, and bee not dronken with wine, wherin is excesse: but bee filled with the spirit, speakyng vnto your selues, in Psalmes and Himnes, and spirituall songes, singyng and makyng melodie

lodie vnto the Lorde in your hartes, ge-
uyng thākes alwaies for al thinges vnto
God the father, in the name of our lorde
Iesus Christe, submittyng your selues
one to another, in the feare of God.

¶ The Gospell.

IEsus saied to his disciples: The kingdome of heauen is like vnto a mā that was a king, whiche made a mariage for his soonne, and sent foorth his seruauntes, to call theim that were bidden to the weddyng, and thei would not come. Again he sent foorth other seruauntes, saiyng: tel them whiche are bidden, beholde, I haue prepared my diner, mine oxen and my fatlinges are killed, and all thinges are readie, come vnto the mariage. But thei made light of it, & went their waies, one to his ferme place, another to his merchaundise, and the rēnaunte tooke his seruauntes, and entreated them shamefully, and slue them. But when the King heard thereof, he was wrothe, and sent foorth his men of warre and destroied those murtherers, and brēt vp their citee. Then said he to his seruaūtes, the mariage in deede is prepared, but thei whiche were bidden, were not wor-

Math. xxii.

thie: go ye therfore out into ỹ high waies and as many as ye finde, bidde thē to the mariage. And the seruauntes went foorth into the high waies, and gathered together al, as many as thei could finde, bothe good, and badde, and the weddyng was furnished with ghestes. Then the King came in, to see the ghestes, and when he espied there a man, whiche had not on a weddyng garmente: he saied vnto him: frende, how camest thou in hether, not hauyng a weddyng garmente? And he was euen speacheleste. Then saied the king to the ministres, take and binde him hande and foote, & cast him into outer darkneste: there shalbe weppyng, & gnashyng of teth. For many be called, but fewe are chosen.

¶ The.xxi.Sundaie.

¶ The Collecte.

G Raūt we beseeche the mercifull lorde to thy faithfull people, pardone, and peace, that thei maie be cleansed frō all their sinnes, & serue the with a quiet minde, through Jesus Christe our lorde.

¶ The Epistle.

Ephe.vi. M Yᵉ brethren, bee strong through the lorde, and through the power of his might. Put on al the armour of god that

that ye maie stande against all the assaultes of the Deuille. For we wrastle not against bloude, and flesh, but against rule against power, against worldly rulers, euen gouernours of the darkenesse of this worlde, against spirituall craftinesse in heauenlie thinges. Wherefore take vnto you the whole armoure of God, that ye maie bee hable to resist in the euill daie, and stande perfect in all thinges. Stande therefore, and your loines girde with the trueth, hauyng on the breast plate of righteousnesse, and hauyng shooes on your feete, that ye maie be prepared for the gospell of peace. Aboue all, take to you the shield of faith, wherwith ye maie quēche all the firie dartes of the wicked. And take the helmet of saluaciō, & the swoorde of the spirite, whiche is the woorde of God. And praie alwaies with all maner of praier, and supplicacion in the spirite, and watche thereunto with all instaunce and supplicacion for all sainctes and for me, that vtteraunce maie bee geuen vnto me, that I maie open my mouthe frely, to vtter the secretes of my gospell (wherof I am a messenger in bondes) that there in I maie speake frely as I ought to speake

Ioan.iiij. THere was a certain ruler whose soonne was sicke at Caphernaū. Assone as the same heard that Iesus was come out of Iewrie, into Galile, he went vnto him, & besought him, that he would come doune and heale his soonne. For he was euen at the point of death. Then saied Iesus vnto him, except ye see signes, and wounders, ye will not beleue: the ruler saied vnto him. Sire come doune, or euer that my soonne die. Iesus saieth vnto him, goe thy waie, thy soune liueth. The man beleued the worde that Iesus had spoken vnto him. And he wente his waie. And as he was goyng doune, the seruauntes met him, and tolde him, saiyng: thy soonne liueth. Then enquired he of them the houre, when he began to amende. And thei saied vnto him, yesterdaie at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the whiche Iesus saied vnto him, thy soonne liueth: and he beleued, and all his housholde. This is again the.ij.miracle that Iesus did, when he was come out of Iurie, into Galile.

¶ The xxii. Sundaie.

¶ The Collecte.

Lorde

LOrde wee beseche the to kepe thy housholde, the Churche, in continual godlinesse, that through thy protection, it maie bee free from all aduersities and deuoutly geuen to serue the in good woorkes, to the glorie of thy name: through Iesus Christe our Lorde. Amen.

¶ The Epistle.

I Thanke my God with all remembraunce of you alwaies in al my praiers for you, and praie with gladnesse: because ye are come into the felowshippe of the Gospel: from the first daie vntill now. And am surely certified of this, that he whiche hath begonne a good woorke in you, shall perfourme it vntil the daie of Iesus Christe as it becometh me, that I should so iudge of you al, because I haue you in my harte forasmuche as ye are all companions of grace with me, euen in my boundes, and in the defendyng, & stablishyng of the Gospel. For God is my recorde, how greatly I long after you al from the verie harte roote, in Iesus Christe. And this I praie, that your loue maie encrease yet more, & more in knowelege, & in al vnderstãdyng, that ye maie accept the thinges that are Phili. i.

most excellent, that ye maie be pure, and soche as offende no man, vntill the daie of Christe, beeyng filled with the fruicte of righteousnesse, whiche cometh by Jesus Christe, vnto the glorie, & praise of God.

The Gospel.

Mat.xviii. PEter saied vnto Jesus: Lorde, how ofte shall I forgeue my brother, if he sinne against me, til seuē times? Jesus saieth vnto him. I saie not vnto the, vntil seuē times: but seuentie times seuen times. Therefore is the kingdome of heauē likened vnto a certaine mā, that was a king, whiche would take accoumptes of his seruauntes. And when he had begonne to recone, one was brought vnto him, whiche ought him.x. M. talentes, but forasmoche as he was not hable to paie, his Lorde commaunded him to be solde, & his wife, and children, & al that he had, and paiemente to be made, the seruaunte fel doune, & besought him, saiyng: Sire haue pacience with me, and I wil paie the al. Then had the lorde pitie on that seruaunte, & loused him, and forgaue him the debte. So the same seruaunte went out, and founde one of his felowes, whiche ought him an hundred

pence

pence, and he laied handes on him, & tooke him by the throte saiyng: Paie that thou oughest. And his felowe fel doune and besought him, saiyng: Haue pacience with me, and I wil paie the all. And he would not, but went & cast him into prisone, till he should paie the debte. So when his felowes sawe what was dooen, thei were very sorie, and came, and tolde vnto their Lorde all that had happened. Then his Lorde called him, and saied vnto him: O thou vngracious seruaunte, I forgaue the al that debte, when thou desiredst me: shouldest not thou also, haue had compassion on thy felowe, euen as I had pitie on the, and his Lorde was wroth, and deliuered him to the Jailers, til he should paie al that was due vnto him. So likewise shall my heauenlie father, doo also vnto you, if ye from your hartes forgeue not (euery one his brother their trespasses.)

¶ The. xxiii. Sundaie.

¶ The Collecte.

G O God our refuge & strength, whiche art the authour of al godlinesse, be readie to heare the deuout praiers of thy churche, & graunt that those thinges whiche

Whiche wee aske faithfully, we maie obteine effectually, through Jesu Christe our Lorde, Amen.

The Epistle.

Philip. iii. BRethren, be folowers together of me & looke on them whiche walke euē so, as ye haue vs for an ensample. for many walke (of whō I haue tolde you oftē, and now tel you weping) that thei are the enemies of the Crosse of Christe, whose ende is damnacion, whose dealie is their god, & glorie to their shame whiche are worldly minded. But our conuersacion is in heauen, from whence wee looke for the sauiour, euen the Lorde Jesus Christ, whiche shal chaunge our vile bodie, that he maie make it like vnto his glorious bodie: accordyng to the workyng, whereby he is hable also to subdue al thinges vnto him self.

The Gospel.

Matt. xxii. THen the Pharisies went out, and tooke counsaille, how thei might tangle him in his woordes. And thei sent out vnto him their disciples with Herodes seruauntes, saiyng: Maister we knowe that thou art true, & teachest the waie of God truely, neither carest

carest thou for any mã, for thou regardest not the outwarde apparaũce of men. Tell vs therefore, how thinkest thou? Is it lawful that Tribute be geuen vnto Cesar, or not? But Jesus perceiuyng their wickednesse, saied: Why tempte ye me, ye Hypocrites, shewe me the Tribute money? And thei tooke him a penie. And he saied vnto them: Whose is this image & superscriptiõ? Thei saied vnto him, Cesars. Then saied he vnto theim: Geue therefore vnto Cesar, the thinges whiche are Cesars: and vnto God those thinges whiche are Goddes. When thei heard these woordes, thei marueilled, and lefte him, and went their waie.

¶ The.xxiiii. Sundaie.

The Collecte.

L Wde we beseche the assoile thy people from their offences that through thy bountiful goodnesse we maie be deliuered from the bandes of al those sinnes, whiche by our frailtie we haue committed, graunt this, &c. Amen.

The Epistle.

W E geue thankes to God, the father of our lorde Jesus Christe, alwaies for you in our prayers: for we haue heard Coll. 1.

of

of your faith in Christe Iesu, and of the loue, whiche ye beare to all Saintes, for the hopes sake, whiche is laied vp in store for you in heauē, of whiche hope ye heard before, by the true woorde of the Gospell whiche is come vnto you, euen as it is fruicteful, & groweth, as it is also emong you from the daie, in the whiche ye heard of it, and had experience in the grace of God, through the trueth, as ye learned of Epaphra, our deare felowe Seruaunte, whiche is for you a faithfull Minister of Christe, whiche also declared vnto vs your loue, whiche ye haue in the spirite. For this cause, we also euer sens the daie we heard of it, haue not ceassed to praie for you, & to desire that ye might be fulfilled with the knowelege of his wille, in al wisedome and spiritual vnderstādyng, that ye might walke worthie of the lorde, that in al thinges ye maie please, beeyng fruicteful in al good woorkes and encreasyng in the knowelege of God, strēgthed with all might through his glorious power, vnto all pacience and long suffryng with ioiefulnesse geuyng thankes vnto the father whiche hath made vs meete, to bee partakers of the enheritaunce of

saincte

saluctes in light.

¶ The Gospel.

Matth.

WHilest IESVS spake vnto the people, beholde, there came a certain Ruler, & worshipped him, saiyng: My daughter is euen now deceassed, but come and laie thy hãde vpon her, & she shal liue. And Iesus arose, & folowed him, & so did his Disciples. And beholde, a woman whiche was diseased with an issue of bloude, twelue yeares: came behinde him, & touched the hemme of his vesture. For she saied within her selfe: If I maie touche but euẽ his vesture onely, I shalbe saufe. But Iesus tourned him about, & when he sawe her, he saied: Daughter be of good coumforte thy faith hath made the saufe. And the woman was made whole euen the same time. And when Iesus came into the Rulers house, & sawe the minstrelles and people makyng a noise, he saied vnto theim: Get you hens, for the maide is not dead, but slepeth, & thei laughed him to scorne. But when the people were put foorth, he wẽt in, & tooke her by the hande, & saied: Damosel arise. And the Damosel arose. And this noise was abroade in al that lande.

The

¶ The.xxv.Sundaie.

¶ The Collecte.

Stirre vp we beseche the, O Lorde, the willes of thy faithfull people, that thei plenteously bringyng foorth the fruicte of good woorkes, maie of the be plenteously rewarded. Through Jesus Christe our Lorde, Amen.

The Epistle.

Jere.xxiii. Beholde, the time cometh saieth the Lorde, that I wil raise vp the righteous braunche of Dauid, whiche King shal beare rule, and he shall prospre with wisedome, and shal set vp equitie and righteousnesse again in yearth. In his time shal Juda be saued, & Israel shal dwel without feare. And this is the name, that thei shal call him, euen the Lorde our righteousnesse: and therefore beholde, the time cometh saieth the Lorde, that it shalbe no more saied. The Lorde liueth, whiche brought the childre of Israel, out of the lande of Egipte: but the Lorde liueth, whiche brought foorth, and ledde the seede of the house of Israel out of the North lande, and from al coũtries where I haue scattered theim, and thei shal dwel in their owne lande again.

¶ The Gospel.

When

WHen Jesus lift vp his yies, and sawe a greate compaignie come vnto him: he saieth vnto Philip: Whens shal we buie bread, that these maie eate? This he saied to proue him, for he himself knewe what he would dooe. Philip aunswered him: CC. penie wooꝛth of bꝛead are not sufficient foꝛ the that euery man maie take a litle. One of his Disciples (Andꝛewe Simon Peters bꝛother) saied vnto him: there is a ladde here, whiche hath .v. barlie loaues, and .ij. fishes, but what are thei emõg so many? And Jesus saied, make the people sitte doune. There was mochе Grasse in the place. So the men satte doune, in numbꝛe aboute .v. M. And Jesus tooke the bꝛead, and when he had geuen thankes, he gaue to the disciples, and the disciples to the that were set doune. And likewise of the fishes, asmochе as thei would. When thei had eaten enough, he saieth vnto his disciples, gather vp the bꝛoken meate, whiche remaineth, that nothing be lost. And thei gathered it together, and filled .xij. Baskettes with the bꝛoken meate of the fiue Barlie loaues, whiche bꝛoken meate remained vnto theim that had eaten. Then Jhon. vi.

those menne, when thei had seen the miracle that Jesus did, saied: This is of a trueth, theselame Prophete that should come into the worlde.

If there be any mo Sundaies before Aduent Sundaie, to supplie theselame, shalbee taken the seruice of some of those Sundaies, that were omitted betwene thepiphanie, & Septuagesima.

¶ S. Andrewes daie.

¶ The Collecte.

Almightie God, whiche diddest geue such grace vnto thy holie Apostle saincte Andrewe, that he readily obeied the callyng of thy soonne Jesus Christe, and folowed him without delaie graunt vnto vs all, that we beyng called by thy holie woorde, maie foorthe with geue ouer our selues obediētly to folowe thy holie commaundementes: through the same Jesus Christe our lorde. Amen.

The Epistle.

Roma. x.

If thou knowelege w̄ thy mouth that Jesus is the Lorde, and beleue in thy harte, that God raised him vp from death, thou shalt be saufe. For to beleue with the harte iustifieth: and to knowlege with the mouth maketh a manne saufe. For the scripture saieth:

saieth: whosoeuer beleueth on him, shall not be confounded. There is no difference betweene the Iewe and the Gentile. For one is lorde of all, whiche is riche, vnto all that call vpon him. For whosoeuer dooeth call on the name of the lorde, shall be saued. How then shall thei call on him on whom thei haue not beleued? How shall thei beleue on him, on whom thei haue not heard? How shall thei heare, without a Preacher? And how shall thei Preache, without thei bee sent? As it is written, how beautifull are the feete of the, whiche bring tidynges of peace, and bring tidynges of good thinges. But thei haue not all obeied to the Gospell, for Esaie saieth: lorde, who hath beleued our saiynges? So then: faith cometh by hearyng, and hearyng cometh by the woorde of GOD. But I aske, haue thei not heard? No doubte their sounde went out into all landes, and their woordes into the endes of the worlde. But I demaunde whether Israel did knowe, or not? First Moses saieth, I will prouoke you to enuie, by theim that are no people, by a foolishe nacion, I will angre you. Esaie, after this is bolde, and saieth: I am founde

of thē that sought me not, I am manifest vnto them, that asked not after me. But against Israel he saith: al daie lōg haue I stretched foorth my handes, vnto a people ꝯ beleueth not, but speaketh against me.

¶ The Gospell.

Mathy.iiii. AS Iesus walked by the sea of Galile, he sawe twoo brethren: Simō whiche is called Peter, and Andrewe his brother, castyng a nette into the sea, (for thei were fishers) and he saieth vnto theim, folowe me, and I will make you to become fishers of men. And thei straight waie left their nettes and folowed him. And whē he was gone foorth from thens, he sawe other twoo brethrē, Iames the soonne of Zebede, & Ihon his brother, in the Shippe, with Zebede their father, mendyng their nettes, and he called theim, and thei immediatly lefte the Shippe, and their father, & folowed him.

¶ S. Thomas the Apostle.

¶ The Collecte.

A Lmightie euerliuyng God, whiche for the more cōfirmacion of the faith didest suffre thy holie Apostle Thomas, to bee doubtfull in thy soonnes resurrecciō, graunt vs so perfectly, & without

out all doubt to beleue in thy sonne Iesus Christ, that our faith in thy sight neuer bee reproued. Heare vs, O Lorde, through the same Iesus Christ: to whom with the and the holie ghost, &c.

¶ The Epistle.

NOw are ye not straungers, nor forreiners, but Citezeines with the sainctes, & of the housholde of God, and are built vpon the foundacion of the Apostles, and Prophetes, Iesus Christ himself beyng the head corner stone: in whom what buildyng soeuer is coupled together, it groweth vnto an holie temple of the lorde, in whom also ye are built together to be an habitacion of God, through the holie ghoste. Ephe. ii.

The Gospell.

THomas one of the twelue, whiche was called Didimus, was not with thē, when Iesus came. The other Disciples therefore saied vnto him, we haue seen the Lorde: but he saied vnto theim, excepte I see in his handes, the printe of the nailes, and put my finger into the printe of the nailes, and thruste my hande into his side, I will not beleue. And after eight daies, a- Luke. xx.

gain his disciples were within, and Thomas with them. Then came Jesus, when the doores were shutte, and stoode in the middes, and saied: peace be vnto you. And after that, he saied to Thomas: bring thy finger hether, and see my handes, & reche hether thy hande, and thrust it into my side, and bee not faithlesse, but beleuyng. Thomas aunswered, and saied vnto him: my lorde, and my God, Jesus saied vnto him: Thomas, because thou hast seen me, thou hast beleued: Blessed are thei that haue not seen, and yet haue beleued. And many other signes truely did Jesus, in the presence of his Disciples, whiche are not written in this boke. These are writtē, that ye might beleue, that Jesus christ is the sonne of God, & that (in beleuyng) ye might haue life through his name.

¶ The Conuersion of saincte Paule.

¶ The Collecte.

G O God whiche hast taughte all the worlde, through the preachyng of thy blessed Apostle saincte Paule: graunte we beseche thee, that we whiche haue his wounderful conuersion in remēbraunce, may folowe and fulfill thy holie doctrine

doctrine that he taught: Through Iesu Christe our lorde, Amen.

¶ The Epistle.

AND Saul yet breathyng out threateninges and slaughter against the Disciples of the Lorde: went vnto the high Priest, & desired of him letters, to carrie to Damasco, to the Synagogues, that if he founde any of this waie were thei men or women, he might bring theim bounde to Hierusalem. And when he iourneied, it fortuned that as he was come nigh to Damasco, sodainly there shined rounde about him, a light frō heauen, and he fell to the yearth, and heard a voice, saiyng to him: Saul, Saul, why persecutest thou me? And he saied, what art thou lorde? And the lorde saied: I am Iesus whō thou persecutest. It is harde for the to kicke against the pricke. And he bothe tremblyng and astonied, saied: lorde what wilt thou haue me to do? & the lorde saied vnto him: arise, & go into the citee, & it shalbe tolde ꝑ what thou must doe. The men whiche iourneied with him, stoode amased, hearyng a voice, but seyng no mā. And Saul arose from the yearth, & when Acteꝯ. ix.

he opened his yies, he sawe no man. But thei ledde him by the hande, and brought him into Damasco. And he was three daies without sight, and neither did eate nor drinke. And there was a certain disciple at Damasco, named Ananias, and to him saied the lorde in a vision: Ananias: and he saied, beholde, I am here Lorde. And the lorde saied vnto him, arise, & goe into the strete (whiche is called streight) and seke in the house of Judas, after one called Saul of Tharsus. For beholde, he praieth, and hath seen in a vision, a man named Ananias, comyng into him, & puttyng his handes on him, that he might receiue his sight. Then Ananias aunswered: Lorde, I haue heard by many, of this man, how muche euill he hath dooen to thy sainctes at Hierusalem. And here he hath authoritee of the high Priestes, to binde all that call on thy name. The lorde saied vnto him: goe thy waie, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I will shewe him how greate thinges he must suffre for my names sake.

And Ananias went his waie, & entred into

into the house, & putte his handes on him and saied: Brother Saul, the Lorde that appeared vnto the in the waie as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holie Ghoste.

And immediatly there fell frō his yies as it had been scales, & he receiued sighte, and arose and was baptised, and receiued meate, and was coumforted. Then was Saul a certain daies with the disciples, whiche were at Damasco. And streight waie he preached Christe in the Sinagoges how that he was the soonne of God. But al that heard him were amased, and saied: Is not this he that spoiled theim, whiche called on this name in Hierusalē, and came hether for that entente, that he might bring theim bounde vnto the high Priestes? But Saul encreased the more in strength, and confounded the Iewes, whiche dwelte at Damasco, affirmyng that this was verie Christe.

¶ The Gospel.

Peter aunswered & saied vnto Iesus
P beholde, we haue forsaken al, and fo- Mat. xix.
lowed the, what shal we haue there-
fore? Iesus saied vnto theim: Verely I

saie vnto you, that when the Soonne of man shal sitte in the seate of his maiestie, ye that haue folowed me in the regeneration, shall sitte also vpon twelue seates and iudge the twelue Tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or childre, or lades for my names sake, shal receiue an hundred folde, & shal enherite euerlasting life: but many that are first shalbe last, & the last shalbe first.

¶ The Purification of S. Marie the Virgine.

¶ The Collecte.

Almightie and euerlasting God, we humbly beseeche thy maiestie, that as thy onely begotten soonne, was this daie presented in the Temple, in substaunce of our flesshe, so graunt that wee maie bee presented vnto the with pure & cleare mindes: by Iesus Christe our lord. *A*

¶ The Epistle.

¶ That same that is appointed for the Sundaie.

¶ The Gospel.

Luc. ii. When the time of their purification (after the lawe of Moyses) was come, thei brought him to Hierusalem, to presente him to the

the Lorde(as it is written in the lawe of the Lorde) euery man childe that first openeth the matrix, shalbe called holie to the Lorde,& to offer (as it is saied in the lawe of the lorde)a paire of turtle doues or.ij. young pigeons. And beholde,there was a manne in Hierusalem,whose name was Symeō.And the same man was iust and godlie, and looked for the consolatiō of Israel, and the holie Ghoste was in him.And an aunswere had he receiued of the holie Ghoste, that he should not see death, excepte he first sawe the Lorde Christe. And he came by inspiration into the Temple.

¶S.Mathies daie.

¶The Collecte.

Almightie God, whiche in the place of the traitour Judas diddest chose thy faithful seruaunt Mathie to be of the numbre of thy twelue Apostles: graunt that the Churche beeyng alwaie preserued from false Apostles,maie be ordred and guided,by faithful and true Pastours, through Jesus Christe our lorde.

The Epistle.

In those daies Peter stode vp,in the middes of the Disciples, and saied: Act.i.

(the

(the number of names that were toge-
ther, were about an C.xx.) Ye menne and
brethren, this scripture must nedes haue
been fulfilled, whiche the holie Ghoste,
through the mouthe of Dauid, spake be-
fore of Judas, whiche was guide to them
that tooke Jesus. For he was numbred
with vs, & had obteined felowshippe in
this ministracion. And the same hath now
possessed a platte of grounde, with the re-
warde of iniquitie, & when he was han-
ged, burste in sonder in the middest, & all
his bowels gushed out: & it was knowen
vnto al the enhabiters of Hierusalem: in
somuche that the same fielde is called in
their mother toungue Acheldema, that
is to saie the bloudie fielde. For it is writ-
ten in the booke of Psalmes: His habita-
tion be voide, and no manne be dwellyng
therein, and his Bishoprike leat another
take. Wherefore, of these menne whiche
haue coumpanied with vs, (all the time
that the Lorde Jesus had al his conuer-
sacion emong vs, beginnyng at the Bap-
tisme of Jhon, vnto that same daie that
he was taken vp from vs) must one be or-
deined, to bee a witnesse with vs of his
resurrection. And thei appointed twoo,

Joseph

Joseph whiche was called Barsabas, (whose sire name was Justus) and Mathias. And when thei praied thei saied: Thou Lorde whiche knowest the hartes of all men, shewe whether of these two thou hast chosen, that he maie take the roume of this ministration and Apostleship, from whiche Judas by transgression fell, that he might goe to his owne place. And thei gaue foorth their lottes, and the lotte fel on Mathias, and he was coumpted with the enleuen Apostles.

¶ The Gospel.

IN that time Jesus aunswered & saied, I thanke the (O Father) Lorde of heauen & yearth, because thou hast hidde these thinges from the wise and prudent, & hast shewed them vnto babes: Merely Father, euen so was it thy good pleasure. All thinges are geuen vnto me of my father. And no manne knoweth the soonne, but the father, neither knoweth any manne the father, saue the soonne, & he to whōsoeuer the soonne will open him. Come vnto me all ye that labour, & are laden, and I will ease you. Take my yoke vpon you, & learne of me, for I am meeke and lowlie in harte, & ye shal Mat. xi.

shal finde reste vnto your soulles, for my yoke is easie, and my burthen is light.

¶ The Annunciation of the virgine Marie.

¶ The Collecte.

We beseeche thee Lorde, powre thy grace into our hartes, that as wee haue knowen Christe thy soonnes incarnacion, by the message of an Angel: so by his crosse and Passion, we maie be brought vnto the glorie of his resurrectiō through the same Christe our Lorde.

¶ The Epistle.

Esa.vii.

MOreouer the Lorde spake ones again vnto Achaz saiyng: Require a token of the Lorde thy God, whether it be towarde the depth beneth, or towarde the heigth aboue. Then saied Achaz: I wil require none, neither will I tempte the Lorde. And he saied: Harkē to ye of the house of Dauid, is it not enough for you, that ye be greuous vnto mē, but ye must greue my God also? And therefore the Lorde shal geue you a token: Beholde, a virgine shal conceiue and beare a soonne, & thou his mother shalt calle his name Emanuel. Butire & Honie shall he eate, that he maie knowe to refuse the euil,

vil, and choose the good.

The Gospel.

AND in the sixth moneth, the Aungelle Gabriel was sent from God vnto a citie of Galile, named Nazareth, to a Virgine, spoused to a mā, whose name was Joseph of the house of Dauid, & the virgines name was Marie. And the Aungelle went in vnto her, & saied: Haile ful of grace, the lorde is with the: blessed art thou emōg wome. When she sawe him, she was abashed at his saying: & cast in her minde, what maner of salutatiō that should be. And the Angelle saied vnto her: feare not Marie, for thou hast founde grace with GOD. Beholde thou shalt conceiue in thy wombe, and beare a soonne, & shalt call his name Jesus: he shalbe great, and shalbe called the soonne of the highest. And the Lorde God shal geue vnto him the seate of his father Dauid, & he shal reigne ouer the house of Jacob for euer, & of his Kingdome there shalbe no ende. The said Marie to the aungelle: how shal this be, seyng I know not a mā? And the Angelle aunswered & saied vnto her: the holie Ghoste shal come vpō the, & the power of ỹ highest shal ouershadowe Luke. 1.

dowe the. Therefore also that holie thing whiche shalbe borne, shalbe called the sonne of GOD. And beholde, thy cousine Elizabeth, she hath also conceiued a sonne in her age. And this is the .vi. moneth to her, whiche was called barraine: for with God nothing shalbe vnpossible. And Marie saied, beholde the handmaide of the Lorde, be it vnto me, accordyng to thy woorde. And the Aungelle departed from her.

¶S. Markes daie.

¶The Collecte.

Almightie God, whiche hast instructed thy holie churche, with the heauenly doctrine of thy Euangelist S. Marke: geue vs grace so to be established by thy holie Gospell, that we be not like children, carried awaie with euery blaste of vaine doctrine: through Iesus Christe our Lorde.

The Epistle.

Ephe. iiii. VNTO euery one of vs is geuen grace, accordyng to the measure of the gift of Christe. Wherefore he saieth: When he went vp on high he ledde captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth

meaneth it, but that he also descended first, into the lowest partes of the yearth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the verie same, made some Apostles, some Prophetes, some Euangelistes, some Shepeheardes and teachers: to the edifiyng of the saiuctes, to the woorke and administracion, euen to the edifiyng of the bodie of Christe, till we all come to the vnitie of the faith, and knowlege of the soonne of God, vnto a perfect mā, vnto the measure of the full perfecte age of Christ. That we henceforth should bee no more children, wauerying and carried aboute with euery winde of doctrine by the wilinesse of men, through craftinesse, whereby thei laie awaite for vs, to deceiue vs. But let vs folowe the trueth in loue, and in all thinges growe in him, whiche is the head, euen Christe, in whō if all the bodie bee coupled and knit together, throughout euery ioinct, wherewith one ministreth to another (according to thoperacion, as euery parte hath his measure) he encreaseth the bodie, vnto the edifiyng of it self, through loue.

¶ The Gospell.

Iohn.xv. I Am the true Vine, & my father is an housband man. Euery braūche that beareth not fruicte in me, he will take awaie. And euery braunche that beareth fruicte, will he pourge, that it maie bring foorthe more fruicte. Now are ye cleane through the woordes whiche I haue spoken vnto you. Bide in me and I in you. As the braunche cannot beare fruicte of it self, except it bide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the braunches: He that abideth in me, and I in him, the same bringeth foorth moche fruicte. For without me can ye doo nothing. If a man bide not in me, he is cast foorth as a braunche, and is withered: and men gather theim, & cast theim into the fire, and thei burne. If ye abide in me, and my woordes abide in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified, that ye beare moche fruicte, and become my disciples. As the father hath loued me euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kepte my fathers commaundementes, and abide in his loue. These thinges

ges haue I spoken vnto you, that my ioie might remain in you, and that your ioie might be full.

¶ S. Philip and James.

¶ The Collecte.

Almightie GOD, whom truely to knowe is euerlasting life: graunt vs perfectly to knowe thy sonne Iesus Christ, to be the waie, the trueth, and the life, as thou hast taught sainct Philip, and other the Apostles, through Iesus Christe our lorde.

¶ The Epistle.

IAmes the seruaũte of God, and of the lorde Iesus Christe, sendeth gretyng to the .xii. Tribes, whiche are scattred abroade. My brethren, coũpte it for an exceadyng ioie, when ye fall into diuerse temptacions, knowyng this, that the tryng of your faith gendreth pacience: & let pacience haue her perfect woorke, that ye maie be perfect & sounde, lackyng nothing. If any of you lacke wisedom, let him aske of him that geueth it: euen God, whiche geueth to all men indifferently, & casteth no man in the teethe, & it shalbe geuen him. But let him aske in faith, and wauer not: For he that doubteth, is like a waue of the sea James. i.

whiche is tossed of the windes, and carried with violence, neither let that man thinke, that he shall receiue any thing of the lorde. A waueryng minded man, is vnstable in all his waies. Lette the brother whiche is of lowe degree, reioice when he is exalted. Again, let him that is riche, reioice when he is made lowe. For euen as the floure of the Grasse, shall he passe awaie. For as the sunne riseth with heate, and the Grasse withereth, and his floure falleth awaie, and the beautie of the fashion of it perisheth: Euen so shall the riche man perishe in his waies. Happie is the man that endureth temptacion: for when he is tried, he shall receiue the croune of life, whiche the Lorde hath promised to them that loue him.

The Gospell.

Iohn. xiiii. AND Iesus saied vnto his disciples let not your hartes bee troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansiones. If it were not so, I would haue tolde you. I goe to prepare a place for you. And if I go to prepare a place for you, I will come again and receiue you, euē vnto my self: that where I am, there

maie

maie ye bee also. And whether I goe, ye knowe, and the waie ye knowe. Thomas saieth vnto him: lorde, we knowe not whether thou goest. And how is it possible for vs to knowe the waie? Iesus saieth vnto him, I am the waie and the trueth, & the life. No man cometh to the father but by me; if ye had knowen me, ye had knowen my father also: and now ye knowe him, & haue seen him. Philippe saieth vnto him: lorde shewe vs the father, and it sufficeth vs. Iesus saieth vnto him, haue I been so long time with you, and yet hast thou not knowē me? Philip, he that hath seen me, hath seen my father, & how saiest thou then, shewe vs the father? Beleuest not thou, that I am in the father, and the father, in me? The woordes that I speake vnto you, I speake not of my self: but the father that dwelleth in me, is he ỹ doeth the woorkes. Beleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Merely, verely, I saie vnto you, he that beleueth on me, the worke that I dooe, the same shall he dooe also, and greater worke then these shall he dooe, because I goe vnto my father. And whatsoeuer ye aske in my name

that will I dooe, that the father maie be glorified by the soonne. If ye shall aske any thing in my name, I will dooe it.

¶ S. Barnabie Apostle.

¶ The Collecte.

LOrde almightie, whiche hast endued thy holy Apostle Barnabas, with singular giftes of thy holie ghost: let vs not be destitute of thy manifold giftes, nor yet of grace to vse thē alwaie, to thy honour and glorie, through Iesus christ our lorde.

¶ The Epistle.

Actes.xi. TIdinges of these thinges, came vnto the eares of the cōgregaciō, whiche was in Hierusalem. And thei sente foorth Barnabas, that he should go vnto Antioche: whiche when he came, and had seen the grace of God, was glad, and exhorted thē all, that with purpose of harte thei would continually cleaue vnto the lorde. For he was a good man, and full of the holie Ghoste, and of faith, and moche people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seke Saul. And when he had founde him: He brought him vnto Antioche. And it chaūced, that a whole yere, thei had their conuersacion with the congregacion there,

and

and taught moche people. In so moche that the Disciples of Antioche, were the first that were called Christian. In those daies came Prophetes from the citee of Hierusalem, vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde whiche came to passe in the Emperoure Claudius daies. Then the disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren, whiche dwelt in Jewrie: whiche thing thei also did, and sent it to the Elders, by the handes of Barnabas and Saul.

The Gospell.

THis is my commaundement, that ye loue together, as I haue loued you. Iohn. xv.

Greater loue hath no manne, then this: That a man bestowe his life for his frendes. Ye are my frendes, if ye do whatsoeuer I commaunde you. Henceforth cal I not you seruauntes, for the seruaunte knoweth not what his lorde dooeth. But you haue I called frēdes: for all thinges that I haue heard of my father, haue I opened to you: ye haue not chosē me, but I haue chosen you, & ordeined you to go and

bring foorth fruict, and that your fruicte should remain, that whatsoeuer ye aske ȳ father in my name, he maie geue it you.

¶ S. Ihon Baptist.

¶ The Collecte.

A Almightie God, by whose prouidence thy seruaunte Ihon Baptiste, was woundrefully borne, and sent to prepare the waie of thy sõne our sauiour, by preachyng of penaunce: make vs so to folowe his doctrine, and holie life, that wee maie truely repẽt, accordyng to his preachyng, and after his exãple, constantly to speake the trueth, boldely rebuke vice, and pacientely suffre for the truthes sake: through Iesus Christe our lorde.

¶ The Epistle.

Esaie. xl. B Be of good chere my people, o ye prophetes, coumforte my people saieth your God, coumfort Hierusalem at the harte, and tell her, that her trauaille is at an ende, that her offence is pardoned that she hath receiued at the lordes hande sufficient correccion for all her sinnes. A voice cried in wilderneſſe, prepare ȳ waie of the lorde in ȳ wilderneſſe, make streight the pathe, for our God in the deserte. Let al valleis be exalted, & euery mountain & hille

hille bee lated lowe, what so is crooked, let it be made streight, & let the rough be made plaine fieldes. For the glorie of the Lorde shal appeare, & al flesh shal at ones see it, for why, the mouthe of the Lorde hath spokē it. The same voice spake: now crie. And the Prophete aunswered: what shal I crie? That all flesshe is grasse, and that all the goodlinesse thereof, is as the floure of the fielde. The grasse is whithered, the floure falleth awaie. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuerthelesse whether the grasse wither, or that the floure fade awaie, yet the woorde of our god endureth for euer. go vp vnto the high hille (o Siō) thou that bringest good tidinges, lift vp thy voice with power: O thou preacher Hierusalē, lifte it vp without feare: & saie vnto ỹ cities of Juda: beholde your god, beholde, the lorde god shal come with power, & beare rule with his arme. Beholde, he bringeth his threasure with him, & his woorkes goe before him. He shal feede his flocke like an heardemā. He shal gather the lambes together with his arme & carrie thē in his bosome, & shal kindly entreate those that beare young.

¶ The Gospel.

Luke. 1.

ELizabethes time came, that she should be deliuered, & she brought foorth a soonne. And her neighboures & her cousines heard how the Lorde had shewed great mercie vpon her, and reioiced with her. And it fortuned that in the eight daie, thei came to circumcise the childe: And called his name Zacharie, after the name of his Father. And his mother aunswered, & saied: Not so, but his name shalbe called Ihon. And thei saied vnto her: There is none in thy kinred that is named with this name. And thei made signes to his father, how he would haue him called. And he asked for writyng Tables, & wrote, saiyng: his name is Ihō. And thei maruelled al. And his mouth was opened immediatly, & his toungue also, & he spake, & praised God. And feare came on al thē that dwelt nigh vnto him. And al these saiynges were noised abroade throughout al the high countrie of Iurie, & thei that heard thē laied theim vp in their hartes, saiyng: What maner of childe shal this be? And the hāde of the Lorde was with him. And his father Zacharias was filled with the holie

Ghoste

Ghoste, & prophecied, saiyng: Praised be the Lorde God of Israel, for he hath visited & redemed his people. And hath raised vp an horne of saluatiō vnto vs, in the house of his seruaunt Dauid. Euē as he promised by the mouth of his holie Prophetes, whiche were sens the worlde began. That we should be saued from our enemies, & from the hande of al that hate vs. That he would deale mercifully with our fathers, & remembre his holie couenaūte. And he would performe the othe whiche he sware to our father Abraham for to forgeue vs. that we beyng deliuered out of the handes of our enemies might serue him without feare all the daies of our life in soche holines & righteousnesse as are acceptable for him. And thou childe shalt be called the prophete of the highest. For thou shalt goe before the face of the lord to prepare his waies: to geue knowelege of saluacion vnto his people for the remission of sinnes. Through the tender mercie of our GOD, whereby the daie spring frō an high hath visited vs. to geue light to thē that sate in darkenesse & in ȳ shadowe of death, to guide our feete into the waie of peace. And the childe grewe & waxed

waxed strong in spirite, and was in wilderneſſe til the daie came when he ſhould ſhewe him ſelfe vnto the Iſraelites.

¶ S. Peters daie.

¶ The Collecte.

A Lmightie GOD, whiche by thy ſoonne Jeſus Chriſte haſt geuen to thy Apoſtle S. Peter many excellēt giftes, & commaunddeſt him earneſtly to feede thy flocke: Make we beſeeche the, al Biſhoppes and Paſtoures, diligently to preache thy holie woorde, and the people obediently to folowe the ſame, that thei maie receiue the Croune of euerlaſtyng glorie, through Jeſus Chriſte our Lorde.

The Epiſtle.

Act. xij. AT the ſame time Herode the king ſtretched foorth his hādes to vexe certain of the congregacion. And he killed James the brother of Jhon with the ſwerde. And becauſe he ſawe that it pleaſed the Jues, he proceded foorther, & tooke Peter alſo. Then were the daies of ſwete bread. And whē he had caught him, he putte him in priſone alſo, & deliuered him to foure quaternions of ſouldiours to be kept, entendyng after Eaſter to bring him foorth to the people.

people. And Peter was kept in prisone, but praier was made without ceassyng of the congregacion vnto God for him: And when Herode would haue brought him out vnto the people, the same night slept Peter betwene twoo souldiours, boũde with twoo chaines. And the kepers before the dooze, kepte the prisone. And beholde the Aungelle of the lorde was there present, and a light shined in the habitacion: And he smote Peter on the side, & stirred him vp, saiyng: Arise vp quickly. And his chaines fel from his handes. And the Aungelle saied vnto him: Girde thy selfe, and binde on thy sandales. And he so did. And he saieth vnto him, Cast thy garmente about the, & folowe me. And he came out & folowed him, and wist not that it was trueth, whiche was dooen by the Aungelle, but thought he had seen a vision. When thei were past the first and seconde watche, thei came vnto the yrõ gate that leadeth vnto the Citie, whiche opened to them by the owne accorde. And thei went out, & passed through one strete, & foorthwith the Aungelle departed frõ him. And when Peter was come to him selfe, he saied: Now I knowe of a suretie that the

Lorde

Lorde hath sent his Aungelle, & hath deliuered me out of the hande of Herode, & from all the waityng of the people of the Iewes.

¶ The Gospel.

Mat. xvi.

WHen Iesus came into the coastes of the citie, whiche is called Cesaria Philippi, he asked his disciples, saiyng: Whom dooe men saie that I the Soonne of man am? Thei saied: Some saie that thou art Jhō Baptist, some Helias, some Jeremias, or one of the Prophetes. He saieth vnto them: But whom saie ye that I am? Simon Peter aunswered & saied: Thou art Christe, the Soonne of the liuyng God. And Iesus aunswered, & saied vnto him: Happie art thou Simon, the soonne of Jonas, for flesh & bloude hath not opened that vnto the: but my Father whiche is in Heauen. And I saie vnto the, that thou art Peter: and vpon this Rocke, I wil builde my congregacion. And the gates of Helle shall not preuaille against it. And I wil geue vnto the, the keyes of the kingdome of heauen, and whatsoeuer thou bindest in yearth: shalbe bounde in heauen. And whatsoeuer thou lousest in yearth,

yearth, shalbe louſed in heauen.

¶ S. Iames the Apoſtle.

¶ The Collecte.

GRaunt, O mercifull God, that as thy holie Apoſtle S. Iames, leauing his father, & al that he had, without delaie, was obedient vnto the callyng of thy ſoonne Ieſus Chriſte, & folowed him: ſo we forſakyng al worldlie & carnal affections, maie bee euermore readie to folowe thy commaundementes, through Ieſu Chriſte our Lorde, Amen.

The Epiſtle.

IN thoſe daies caine Prophetes, Act. xi.
from the citie of Ieruſalem vnto Antioche. And there ſtoode vp one of theim, named Agabus, & ſignified by the ſpirite, that there ſhould bee great dearth throughout all the worlde, whiche came to paſſe, in the Emperour Claudius daies. Then the Diſciples euery man accordyng to his habilitie, purpoſed to ſende ſuccour vnto the brethren, whiche dwelt in Iurie, whiche thing thei alſo did, & ſent it to the elders by the hãdes of Barnabas and Saule. At theſame Act. xii.
time Herode the king, ſtretched foorth his hãdes to vexe certain of the congregaciõ.

And

And he killed Iames the brother of Iho̅ with the sweard. And because he sawe it pleased the Iues, he proceded fourther, & tooke Peter also.

¶ The Gospel.

Mat. xx. THen came to him the mother of Zebedees children with her soonnes, worshippyng him, and desiryng a certain thing of him. And he saied vnto her: What wilt thou? She saied vnto him: Graunt that these my twoo soonnes maie sitte, the one on thy right hande, & the other on thy left in thy Kingdome. But Iesus aunswered, and saied: Ye wote not what ye aske: Are ye hable to drinke of the cuppe, that I shall drinke of, & to be baptised with the Baptisme that I am baptised with? They saied vnto him: We are. He saied vnto them: Ye shal drinke in dede of my cuppe and be baptised with the Baptisme, that I am Baptised with, but to sitte on my right hande, and on my lefte, is not mine to geue, but it shall chaunce vnto theim, that it is prepared for of my father. And whē the tenne heard this, thei disdeigned at the twoo brethren. But Iesus called them vnto him, and saied: Ye knowe that the

the princes of the nacions haue dominion ouer theim, & thei that are great men exercise auctoritie vpon theim, it shall not be so emõg you. But whosoeuer will be great emong you, leat him be your minister, and whosoeuer wil be chiefe emõg you, leat him be your seruaunte. Euen as the soonne of man came not to be ministred vnto, but to minister, and to geue his life a redemption for many.

S. Bartholomewe.

The Collecte:

O Almightie and euerlasting GOD: whiche hast geuen grace to thine Apostle Bartholomew, truly to beleue, and to preache thy woorde: graunt we beseche the, vnto thy Churche, bothe to loue that he beleued, & to preache that he taught, through Christe our lorde.

The Epistle.

BY the handes of the Apostles were many signes and woũders shewed emong the people, & thei were altogether with one accord in Salomons porche. And of other durst no man ioigne him selfe to theim: neuertheless, the people magnified theim. Actes.v

The numbre of them that beleued in the Lorde, bothe of men and women grewe more & more, in ſo muche that thei brought the ſicke into the ſtretes, and laied theim on beddes and couches, that at the leaſt waie, the ſhadowe of Peter when he came by, might ſhadowe ſome of thē. There came alſo a multitude out of the cities round about vnto Jeruſalem: bringyng ſicke folkes, and them whiche were vexed with vncleane Spirites, and thei were healed euery one.

The Goſpel

Luke. xxii. AND there was a ſtrife emong theim, whiche of theim ſhoulde ſeme to be greateſt. And he ſaied vnto them. The kinges of Nacions reigne ouer them, and thei that haue auctoritie vpon theim, are called gracious Lordes, but ye ſhal not ſo be, but he that is greateſt emong you, ſhalbe as the younger. And he that is chiefe, ſhall be as he that dooeth miniſter. For whether is greater he that ſitteth at meat, or he that ſerueth? Is not he that ſitteth at meate? But I am emong you as he that miniſtreth. Ye are thei whiche haue bidden with mee in my temptacions. And I appointe

poincte vnto you a Kingdome, as my father hath appointed vnto me, that ye maie eate and drinke at my Table in my Kingdome, & ſitte on ſeates iudgyng the xij. tribes of Iſrael.

Saincte Mathewe.

The Collecte

Almightie GOD, whiche by thy blessed soonne diddest call Mathew from the receipte of custome to be an Apostle, and Euangeliste: Graunt vs grace to forsake all couetous desires, and inordinate loue of richesse, and to folowe thy saied soonne Jesus Christe, who liueth and reigneth with the and the holie Ghoste, &c.

The Epistle.

Seyng that wee haue soche an office, euen as God hath hadde mercie on vs, we goe not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, nether handle we the word of God deceiptfully, but open the truth, and reporte our selues to euery mannes cõscience in the sight of God. If our gospel be yet hidde, it is hidde emong theim that are lost, in whom the God of this ij. Cor. iiij.

worlde hath blinded the mindes of them, whiche beleue not, least the light of the Gospell of the glorie of Christe (whiche is the Image of God) shoulde shine vnto theim. For we preache not our selues: but Christe Jesus to be the Lorde, and our selues your Seruauntes for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, whiche hath shined in our hartes, for to geue the light of the knowlege of the glorie of God, in the face of Jesus Christe.

The Gospell.

Mat. ix

AND as Jesus passed forth frō thens, he saw a man named Mathewe, sittyng at the receipte of custome, & he saied vnto him: Follow me, & he arose and folowed him. And it came to passe as Jesus sate at meate in his house. Beholde many Publicanes also & sinners that came, satte doune with Jesus and his Disciples. And when the Pharisies sawe it, thei saied vnto his disciples: Why eateth your maister with Publicanes & sinners? But when Jesus hearde that, he saied vnto theim: thei that be strong nede not the Phisicion, but thei that are sicke. Goe ye rather and learne

learne what that meaneth: I will haue mercie and not Sacrifice, for I am not come to call the righteous but ſinners to repentaunce.

¶ Sainct Michael and all Aungelles.

☞ The Collect.

E Merlaſtyng God, whiche haſt ordeined, and conſtituted the ſeruices of all Aungelles, and men in a wonderful ordre: mercifully graunt that they whiche alwaie doe the ſeruice in heauen, maie by thy appointmente ſuccoure and defende vs in earth, through Jeſus Chriſt our Lorde. Amen.

¶ The Epiſtle.

THere was a great Battaille in heauen: Michael & his aungels fought with the Dragon, & the Dragon fought with his Aungelles, and preuailled not, neither was their place found any more in heauē. And the great Dragon that olde ſerpente called the Deuill and Sathanas, was caſt out, whiche deceiueth al the worlde. And he was caſt into the yearth, and his Aungelles were caſt out alſo with him. And I hearde a loude voice, ſaiyng: in heauen Apoc. xii.

is now made Saluation and strength, & the kingdome of our god, and the power of his Christe. For the accuser of our Brethren is cast downe, whiche accused theim before God daie and night. And thei ouercame him by the bloude of the Lambe, and by the woorde of their testimonie, and thei loued not their liues vnto the death: therefore reioice Heauens, and ye that dwell in theim. Wo vnto the enhabitours of the earth, and of the Sea, for the Deuell is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospell.

ath: xviii. AT the same time, came the Disciples vnto Jesus, saiyng: Who is the greatest in the kingdome of Heauen? Jesus called a childe vnto him, & set him in the middest of the, and saied: Verely I saie vnto you, except ye tourne, and become as children. ye shal not entre into the kingdome of heauen. Whosoeuer therfore humbleth him selfe as this childe, that same is the greatest in the kingdome of Heauen. And whosoeuer receiueth soche a childe in my name, receiueth me. But who so dooeth offende

one

one of these litle ones whiche beleue in me, it were better for him that a Mille stone were hanged about his necke, and that he were drowned in the depth of the Sea: Woo vnto the worlde because of Offences, necessarie it is that offences come. But woo vnto the manne by whom the offence cometh. Wherefore if thy hande, or thy foote hinder the, cutte him of, and cast it from the: It is better for the to entre into life, halte, or maimed, rather then thou shouldest (hauyng twoo handes, or twoo fete) be cast into euerlastyng fire. And if thine yie offende the, plucke it out, and cast it from the. It is better for the to entre into life with one yie, rather then (hauyng twoo yies) to be cast into Hell fire. Take hede that ye despise not one of these litle ones. For I saie vnto you, that in heauē their aungelles dooe alwaies beholde the face of my father whiche is in heauen.

¶ Saincte Luke the Euangelist.

The Collecte

Almightie God, which calledst Luke the Phisicion, whose praise is in the gospel, to be a Phisicio of ỹ soulle,

it maie please the by the wholesome medicines of his doctrine, to heale al the diseases of our soules, through Iesu christ our Lorde.

The Epistle.

ii. Tim: iiii. WAtche thou in al thinges, suffre afflictiõs, doe the worke throughly of an Euangelist, fulfill thine office vnto ỹ vttermost: Be sobre, for I am now readie to be offred, and the time of my departyng is at hand. I haue fought a good fight. I haue fulfilled my course. I haue kept ỹ faieth. From henceforth there is laied vp for me a crowne of righteousnesse, whiche the Lorde that is a righteous iudge, shal geue me at that daie, not to me onely, but vnto all them that loue his comyng. Doe thy diligẽce that thou maiest come shortly vnto me. For Demas hath forsakẽ me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia onely Lucas is with me. Take Marke and bring him with the, for he is profitable vnto mee, for the ministration. And *Tichicus* haue I sent vnto *Ephesus*. The Cloke that I lefte at *Troada*, with *Carpus*,

pus, when thou comeſt, bring with the, and the bookes, but ſpecially the parchement. *Alexander* the Copperſmith did me moche euill, the Lorde rewarde him accordyng to his deedes, of whom be thou ware alſo for he hath greatly withſtand our wordes

The Goſpel.

THe lorde appointed other ſeuẽty and .ij. alſo, and ſent thẽ ij. & .ij. be fore him into euery citie, & place, whether he himſelf would come: therfore he ſaied vnto them. The harueſt is great but the labourers are fewe, praie ye therfore the lorde of the harueſt, to ſende foorth labourers into the harueſt Goe your waies, beholde, I ſende you foorth as lambes emong woolues: beare no wallet, neither ſcrippe, nor ſhooes, and ſalute no man by the waie. Into whatſoeuer houſe ye ẽtre firſt, ſaie: peace be to this houſe: and if the ſõne of peace be there, your peace ſhal reſt vpon him: If not, it ſhal retourne to you again. And in theſame houſe, tarie ſtil eatyng, and drinkyng ſuche as thei geue. For the labourer is worthie of his rewarde. Luke. x.

Simon and Jude Apoſtles.

The Collecte.

ALmightie God whiche haſte builded

the congregation vpon the foundacion of the apostles and prophetes, Iesu Christe himselfe being ye hed corner stone: graũt vs so to be ioigned together in vnitie of spirit, by their doctrine, that we maie be made an holie Temple, acceptable to thee, Through Iesu Christ our lorde. Amen.

The Epistle.

Iude. IVdas the seruaunt of Iesu Christ, the brother of Iames, to thẽ which are called & sanctified in god the father, & preserued in Iesu Christ: Mercie vnto you, and peace, and loue be multiplied.

Beloued, when I gaue all diligence to write vnto you of the commune saluatiõ, it was nedeful for me to write vnto you, to exhorte you, that ye shoulde continually labour in the faith, whiche was ones geuen vnto the sainctes. For there are certein vngodlie menne craftelie crept in, of whiche it was written afore time vnto soche iudgement: Thei turne the grace of our god vnto wantonnesse, and denighe God, whiche is the onely Lorde, and our Lorde Iesu Christ. My minde is therfore to put you in remembraunce, forasmoche as ye ones knowe this how that the lorde after he hadde deliuered the people out of

Egipt

Egipt, destroied them which after beleued not. The aungelles also, whiche kept not their first estate, but left their owne habitacion, hee hathe reserued in euerlastyng cheines, vnder Darckenenesse, vnto the iudgement of the greate daie, euen as *Sodome* and *Gomorre*, and the cities about thē, whiche in like maner defiled theimselues with fornication, and folowed straunge flesh are setfoorth for an example, & suffre the peine of eternall fire: Likewise, these beyng deceiued by dreames, defile the flesh despise rulers, and speake ciuill of theim, that are in aucthoritie.

The Gospel

THis commaunde I you, that yee loue together. If the worlde hate you, ye know it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Iohn. xv.

Remembre the woorde that I saie vnto you, the seruaunte is not greater then the Lorde. If thei haue persecuted mee, thei wil also persecute you. If thei haue kept my saiyng: thei wil keepe yours also.

But

But al theſe thinges wil thei dooe vnto you, for my names ſake, becauſe thei haue not knowen him that ſent me

If I had not come and ſpoken vnto thē thei ſhoulde haue had no ſinne, but nowe haue thei nothing to cloke their ſinne withal. He ỹ hateth me, hateth my father alſo. If I had not doē emong thē the workes whiche none other mā did, thei ſhould haue had no ſinne, but now haue thei both ſeen, and hated not onely me, but alſo my father. But this happeneth that the ſaiyng might bee fulfilled that is written in their lawe: thei hated me without a cauſe

But when the coumforter is come, whom I wil ſende vnto you from the father euen the ſpirit of trueth (which procedeth of the father) he ſhal teſtifie of me: and ye ſhal beare witneſſe alſo: becauſe ye haue been with me from the beginnyng.

All Sainctes.

The Collecte.

Almightie God, whiche haſt knit together thy electe in one Communion and felowſhippe in the miſtical body of thy ſoonne Chriſt our lorde: graunt vs grace ſo to folowe thy holie ſainctes, in al vertues, and Godlie liuyng, that we maie come

come to those inspeakable ioles, whiche thou hast prepared for them that vnfeignedly loue the, through Jesus Christ our Lorde. Amen.

The Epistle.

BEholde I Jhon sawe another aungelle ascende from the risyng of the soonne, whiche had the seale of the liuyng god, and he cried with a loud voice to the. iiii. Aungels, to whom power was geuē to hurt the earth, and the sea, saiyng: hurt not the earth neither the sea, neither the trees, til we haue sealed the seruauntes of our God in their foreheades. Apocalip. vii.

And I heard the number of thē whiche were sealed, and there were sealed an. C. xliij. M. of all the Tribes of the children of Israel.

Of the tribe of Juda, were sealed. xij. m.
Of the tribe of Rubē, were sealed xij. m.
Of the tribe of Gad, were sealed xij. m.
Of the tribe of Asser, were sealed xij. m.
Of ꝑ tribe of Neptalim wer sealed xii. m.
Of ꝯ tribe of Manasses, wer sealed xii m
Of the tribe of Simeō, were sealed xij. m.
Of the tribe of Leui, were sealed xij. M.
Of the tribe of Jzachar, wer sealed xij. m
Of the tribe of zabulō, were sealed. xij. m

Of the tribe of Joseph, were sealed. xii. m
Of the tribe of Ben Jamin were sealed
xij. M.

After this I beheldc, and loe, a greate multitude (whiche no man can number) of all nations, and people, and toungues, stode before the seate, and before ỹ lambe, clothed with long white garmentes, and Palmes in their handes, and cried with a loude voice saiyng. Saluation be ascribed to him that sitteth vpon the Seate of our god, and vnto the Lambe. And all the Aungelles, stoode in the coumpasse of the seat, and of the elders, and the iiii. beastes and fell before the Seate on their faces, and worshipped god saiyng: Blessyng and glorie, and wisdome, & thanke, and honour and power, and might be vnto our god forcuermore. Amen.

The Gospel:

Mach. 5 IEsus seyng the people, wente vp into the mounteine, and when he was sette his Disciples came to him, and after that, he had opened his mouthe, he taught theim saiyng: Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are thei that mourne, for thei shal receiue coumforte. Blessed are the

meeke

meke, for thei shal receiue thenheritannce of the earth. Blessed are thei whiche hungre and thirste after Righteousnesse, for thei shalbe satisfied. Blessed are the merciful, for thei shal obteine mercie. Blessed are the pure in hart, for thei shal see God Blessed are the peacemakers, for thei shal be called the children of god. Blessed are thei, whiche suffre persecution for righteousnesse sake, for theirs is the kingdō of heauen. Blessed are ye, when men reuile you, persecute you, and shal falsly saie al maner of ciuil saiynges against you for my sake. Reioice and bee gladde, for greate is your rewarde in heauen: for so persecuted thei the prophetes, whiche were before you.

¶ The Ordre for the administration of the Lordes Supper or holie Communion:

SO many as intende to bee partakers of the holie Cõmunion, shall signifie their names to the Curate ouer nighte, or els in the mornìng afore the beginning of Mornyng prayer, or immediatly after.

And if any of those bee an open and notorious euil liuer, so that the Congregation by him is offended, or haue wroõ any wrong to his neighbours by woorde, or deede, the Curate hauyng knowlege therof, shall call him, & aduertise him, in any wise not to presume to the LORDES Table, vntil he haue openly declared himself to haue truely repented, and amended his former naughtie life, that the Congregation maie thereby bee satisfied, whiche afore were offended, and that he haue recõpensed the parties, whom he hath dooen wronge vnto, or at the least declare himself, to bee in full purpose so to doe, assone as he conueniently maie.

The same Ordre shal the Curate vse with those betwixt whom, he perceiueth malice and hatred to reigne, not suffryng them to bee partakers of the Lordes Table, vntil he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the botome of his hart, al that the other hath trespassed against him, and to make amendes for that he himself hath offended: and the other partie wil not bee perswaded to a godlie vnitie, but remaine stil in his frowardnesse and malice: the Minister in that case, ought to admit the penitent persone, to the holie Cõmuniõ, & not him that is obstinate: The table hauing at the Communion time a faire white linen Cloth vpon it, shal stande in the bodie of the churche, or in the Chancel, where mornyng prayer, and euenyng prayer be appointed to be saied: And the priest standyng at the north side of the table, shal saie the lordes prayer with this Collect folowyng.

Almightie

Almightie GOD, vnto whom all
A hartes be open, all desires knowen,
and from whō no secretes are hidde,
clense the thoughtes of our hartes by the
inspiration of thy holie Spirite that we
maie perfectly loue the, & worthely mag-
nifie thy holie name, through Christe our
Lorde. Amen.

¶ Then shall the Priest rehearse distinctly all the ten cōmaundementes, & the people kneelyng shall after euery commaundement, aske Goddes mercie for their transgression of the same, after this sorte:

Minister:

GOd spake these woordes, & saied: I am ỹ lorde thy god. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercie vpon vs, & encline our hartes to kepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneth, nor in the water vnder the yearth. Thou shalt not boowe doune to theim nor worship theim. For I the lorde thy God am a gelous god, and visite the sinne of the fathers vpon the children vnto the thirde and fourth generation of the

that hate me, & shewe mercie vnto thou-
sandes in theim that loue me, and kepe
my commaundementes.

People.

Lorde haue mercye vpon vs, & encline
our hartes to kepe this lawe.

Minister.

Thou shalt not take the name of the
Lorde thy God in vaine, for the lorde wil
not holde him giltlesse ẏ taketh his name
in vaine.

People.

Lorde haue mercie vpon vs, & encline
our hartes. &c.

Minister.

Remembre that thou kepe holie the
sabboth daie. vi. daies shalt thou labour,
and doe all that thou hast to doe, but the
vij. daie is the Sabboth of the Lorde thy
god. In it thou shalt dooe no maner of
worke, thou & thy sonne & thy daughter,
thy man seruaunt, & thy maide seruaunt,
thy cattelle, & the straungier that is with
in thy gates, for in. vi. daies ẏ Lorde made
heauen and earth, the Sea, & and all that
in theim is, and rested the seuenth daie.
Wherefore the Lorde blessed the seuēth,
daie and halowed it.

People.

Lorde

Lorde haue mercie vpō vs, and encline our hartes. &c.

Minister:

Honour thy father & thy mother, that thy daies maie be long in the lande whiche the Lorde thy God geueth the.

People

Lorde haue mercie vpon vs, & encline our hartes. &c.

Minister

Thou shalt do no murther.

People

Lorde haue mercie vpon vs, & encline our hartes. &c

Minister

Thou shal not commit adulterie.

People

Lorde haue mercie vpon vs. &c.

Minister

Thou shalt not steale.

People.

Lorde haue mercie vpon vs. &c

Minister

Thou shalt not beare false witnesse against thy neighbour.

People.

Lorde haue mercie vpon vs. &c

Minister

Thou shalt not couet thy neighbours house, thou shalt not couet thi neighbors wife, nor his Seruaunte, nor his maide,

nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy Lawes in our hartes we beseeche the.

℣. Then shal folowe the Collecte of the daie with one of these two collectes folowyng, for the king, the priest stādyng vp & saiyng Let vs praie.

Priest.

ALmightie God, whose kingdome is euerlastyng, and power infinite, haue mercie vpon the whole congregation: and so rule ye harte of thy chosen Seruaunte Edwarde the sixte, our King and gouernoure, that he (knowyng whose minister he is) maie aboue all thinges, seeke thy honour & glorie: and that we his subiectes (duely considerynge whose authoritie he hath) maie faithfully serue, honoure, and humbly obeie him in the, and for the, accordyng to thy blessed worde & ordinaunce: through Iesus Christ our Lorde, who with the & the holie Ghost, liueth and reigneth euer one God, worlde without ende. Amen.

ALmightie and euerlastyng God, we be taught by thy holie woorde, that the hartes of kinges are in thy rule

and

and gouernaunce, and that thou doest dispose, and tourne theim as it semeth best to thy Godlie wisedome: We humbly beseche the, so to dispose & gouerne the hart of Edwarde the sixte, thy seruaunte our king & gouernour, þ in al his thoughtes, woordes, and woorkes, he maie euer seke thy honoure and glorie, and studie to preserue thy people cõmitted to his charge, in wealth, peace, and godlinesse. Graunt this O mercifull father, for thy deare soonnes sake, Jesus Christe our Lorde. Amen.

Immediatly after the Collectes, the priest shal reade the Epistle beginnyng thus.

The Epistle written in the, Chapiter of.

And the Epistle ended, he shal saie the Gospel, beginnyng thus.

The Gospel written in the, Chapiter of:

And the Epistle and Gospel beyng ended, shall be saied the Crede:

I Beleue in one god the father almightie maker of heauen & earth and of al thinges visible, and inuisible: And in one Lorde Jesu Christe, the onely begotten Soonne of God, begotten of his father before all worldes, God of Godde, light of light, very God of very god, begotte not made,

beyng of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluatiō came doune from heauen, and was incarnate by the holie Ghoste, of the Virgine Marie, and was made man, and was crucified also for vs vnder Poncius Pilate. He suffered & was buried, and ỹ thirde daie he arose again accordyng to the Scriptures, and ascended into Heauen, and sitteth at the right hande of the father. And he shal come again with glorie, to Iudge bothe the quicke & the dead, whose kingdome shal haue none ende. And I beleue in the holie ghoste, the Lorde and geuer of life, who proceadeth from the father and the soonne: who with the father & the sonne together is woorshipped & glorified, who spake by the Prophetes. And I beleue one Catholike, and Apostolike Churche. I acknowledge one Baptisme, for the remission of sinnes. And I looke for the resurrection of the dead: and the life of the worlde to come. Amen.

After the Crede if there be no sermon, shal followe one of the Homelies already set foorth, or hereafter to be sette-foorth by commune authoritie.

After suche Sermon, homelie, or exhortation, the curate shal declare vnto the people, whether

ther there be any holie daies, or fasting daies the weke folowyng, and earnestly exhort thē to remembre the poore, satyng one or moe of these sentēces folowing, as he thinketh most conuenient by his discretion.

Let your light so shine before mē, that thei maie see your good workes, and glorifie your father whiche is in heauen. Math.v

Laie not vp for your selues treasure vpon the earth, where the rust and mothe dooeth corrupt, and where theues breake through and steale. But laie vp for your selues treasures in heauē, where neither rust, nor mothe dooeth corrupte, & where theues do not breake through and steale. Math.vi

Whatsoeuer you woulde that menne shoulde dooe vnto you, euen so dooe vnto theim, for this is the lawe and the Prophetes. Mat.vii

Not euery one ỹ saieth vnto me lorde, Lorde, shall entre into the kingdome of heauen, but he that dooeth the wille of my father whiche is in heauen Math.vii

Zache stode foorth, and saied vnto the Lorde, beholde Lorde, the haulfe of my goodes I geue to the poore, & if I haue dooen any wrong to any man, I restore fowre folde. Luke.xix

Who goeth a warfare at any time of his i.Cor.ix

awne coste? Who planteth a vineyarde & eateth not of the fruicte therof? Or who feadeth a flocke, & eateth not of the milke of the flocke.

1.Cor.ix. If we haue sowen vnto you spiritual thinges, is it a great matter, if we shall reape your worldlie thinges?

1.Cor.ix. Dooe ye not knowe that thei whiche minister about holie thinges, liue of the sacrifice? Thei whiche waite of the aultare, are partakers with the aultare: Euē so hath the Lorde also ordeined: that thei whiche preache the gospel, should liue of the Gospel.

2.Cor.ix. He which soweth litle, shal reape litle, and he that soweth plēteously, shal reape plentcously. Leat euery man dooe accordyng as he is disposed in his harte, not grudgyng or of necessitie, for God loueth a cheareful geuer.

Gala.vi. Leat him that is taught in the woorde, minister vnto him ỹ teacheth in all good thinges. Be not deceiued, god is not mocked: for whatsoeuer a man soweth, that shal he reape.

Gala.vi. While we haue time, let vs dooe good vnto all men, and specially vnto theim, whiche are of the housholde of faieth.

Godly

Godlineſſe is great richeſſe, if a man bee cõtent with that he hath: for we brought nothing into the worlde, neither maie we carie any thing out. 1. Tim. vi.

Charge them whiche are riche in this worlde, that thei be readie to geue, & glad to diſtribute, laiyng vp in ſtore for theim ſelfes a good foundacion, againſt the time to come, that thei maie atteine eternalle life. 1. Tim. vi

God is not vnrighteous, that he will forget your woorkes and labour that proceedeth of loue, whiche loue ye haue ſhewed for his names ſake, whiche haue miniſtred vnto ſainctes, and yet dooe miniſter. Hebr. vi.

To dooe good and to diſtribute forgette not, for with ſoche ſacifices god is pleaſed. Heb. xiii

Whoſo hath this worldes good, and ſeeth his brother hath nede: and ſhotteth vp his compaſſion from him, how dwelleth the loue of god in him? 1. Jhon. iii.

Geue almes of thy gooddes, and tourne neuer thy face from eny poore man, and then the face of the Lorde ſhall not bee tourned awaie from the. Tob iiii

Be merciful after thy power. If thou Tob. iiii

hast moche, geue plenteously, if thou haste litle, dooe thy diligence gladly to geue of that litle, for so gatherest thou thiselfe a good rewarde in the daie of necessitie.

Prou.xix. He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what hee laieth out, it shalbe paied him again.

Psal.lxi. Blessed bee the man that prouideth for the sicke and needie, the lorde shal deliuer him in the time of trouble

Then shall the Churche wardennes, or some other by theim appointed, gather the deuotiō of the people, and putte thesame into the poore mennes boxe, and vpon the offeryng daies appointed euery manne and woman shal paie to the Curate, the due and accustomed offerynges, after whiche woen the priest shal saie

Let vs praie for the whole estate of Christes churche, militaunt here in yearth.

Almightie, and euerliuyng god, whiche by thy holie Apostle hast taught vs to make praiers, and supplicatiōns, & to geue thankes for al mē: We humbly beseche the most mercifully to (accept our almose & to) receiue these our praiers Whiche we offre vnto thy diuine maiestie, beseechyng the to enspire continually, the vni-

If there be nō almes geuen vnto the Poore, then shal the word of acceptyng our Almose, be left out vn saied

vniuersall Churche, with the Spirite of truethe, vnitie, and concorde, and graunt that all thei that dooe confesse thy holie name, maie agre in the trueth of thy holie woorde, and liue in vnitie, and godlie loue. We beseche the also, to saue, and defende all Christien Kinges, Princes, and gouernours, and specially thy seruaunte, *Edward* our king, that vnder him we maie be godly and quietly gouerned, and grañe vnto his whole counsail, and to al that be put in aucthoritie vnder him, that thei maie truely, and indifferently Minister Justice, to the punishmente of wickednesse and vice, and to the maintenañce of Goddes true Religion and vertue. Geue grace O heauenly father, to all Bishoppes, pastours, and curates, that thei maie bothe by their life, and doctrine, setfoorth thy true & liuely woorde, and rightely and duely administer thy holie Sacramentes and to all thy people geue thy heauenlie grace, and especiallie to this congregation here present, that with meeke hearte and due reuerence, thei maie heare and receiue thy holie woorde, truly seruyng the in Holinesse, and Righteousnesse, all the daies of their life

And

And we most humbly beseche the of thy goodnesse O Lorde to coumfort and succour al theim, whiche in this transitorie life, be in trouble, Sorowe, nede, sickenesse, or any other aduersitie, graunt this O father, for Jesus christes sake our onely mediatour, and aduocate. Amen.

Then shal folowe this exhortation at certeine times when the Curate shal see the people negligent to come to the holie Communion.

WE be come together at this time derely beloued brethren to feede at the Lordes Supper, vnto the whiche in Goddes behalf, I bid you all that bee here present, and beseche you for the lord Jesus Christes sake, that ye will not refuse to come thereto, beyng so louingly called, and bidden of god him selfe. Ye knowe how greuous, and vnkinde a thing it is, when a man hath prepared, a riche feast, decked his table w̄ al kinde of prouision, so ꝑ there lacketh nothing but ꝑ gestes to sit doune: yet thei whiche be called (without any cause, most vnthankefully) refuse to come. Whiche of you in soche a case would not be moued? Who woulde not thinke a great iniurie and wrong dooen vnto him? Wherfore most derely

derely beloued in Christ, take ye good heed least yee withdrawyng your selues from this holie Supper, prouoke Goddes indignation against you . It is an easie matier for a man to saie, I will not communicate, because I am otherwise letted with worldlie businesse, but suche excuses be not so easely accepted & allowed before god. If eny mã sai, I am a greuous sinner & therfore am afraied to come. Wherfore then dooe ye not repent, & amende? when God calleth you, bee you not ashamed to saie, ye wil not come? when you should retourne to god wil you excuse yourselfe, & saie that you be not readie? Consider ernestly with your selues, how litle suche feigned excuses shal auaile before God.

Thei that refused the feast in the gospel, because thei had bought a ferme, or would trie their yokes of oxen, or because thei wer maried, were not so excused, but coumpted vnworthy of the heauenly feast I for my part am here present and accordyng to mine office. I bid you in the name of god. I cal you in Christes behalf. I exhorte you, as you loue your owne Saluation, that ye wilbe partakers of this holie Communion. And as the sonne of god,

dide

dide vouchesauke to yelde vp his soulle by death vpon the crosse for your health, euen so it is your duetie to receiue the Communion toguether in the remembraunce of his death as hee himselfe commaũded. Now, if you will in no wise thus dooe, consider with yourselues how great iniurie ye dooe vnto god, and how sore punishment hangeth ouer your headdes for the same. And wheras ye offẽd god so sore in refusing this holy bãquet. I admonish exhorte, and beseche you, that vnto this vnkindenesse, ye will not adde any more, whiche thing ye shal doe, if ye stand by as gasers, and lookers on theim, that dooe communicate, and be no partakers of the same yourselfes. For what thing can this be accompted els, then a foorther contẽpt and vnkindenesse vnto god. Truly it is a great vnthankefulnesse to saie naie when ye be called, but the faulte is moche greater, when menne stande by, and yeat will neither eate nor drinke this holie Communion with other. I praie you what can this be els: but euen to haue the misteries of Christ in derision: It is saied to all. Take ye and eate: take and drinke ye all of this, dooe this in remembraunce of me.

of me. With what face then, or with what countenaunce shall yee heare these woordes? What will this bee els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherfore, rather thē ye should so doe, depart you hēce and geue place to theim that bee Godlie disposed. But when you departe, I beseche you, ponder with yourselues, from whom ye departe: ye depart from the lordes table: ye departe from your brethren, and from the banquette of moste heauenly foode. These thinges if ye earnestlie consider, ye shall by goddes grace retourne to a better minde: for the obteinyng whereof, we shal make our humble peticions while wee shal receiue the holie Communion.

And sometime shalbe saied this also, at the discretion of the Curate

DEERELY beloued, forasmoche as our duetie is to render to almighty GOD our heauenlie father most hartie thankes for that hee hathe geuen his Soonne our Sauiour Iesus CHRISTE, not onelie to die for vs, but also to bee our spiritual foode, and sustenaunce, as it is declared vnto vs

aswel by Goddes woorde, as by the holie sacramentes of his blessed bodie & bloude the whiche beyng so comfortable a thing to thē whiche receiue it worthely. And so daungerous to thē, that will presume to receiue it vnworthely. My duetie is to exhorte you to consider the dignitie of the holie misterie, and the great perille of the vnwoorthie receiuyng thereof, and so to searche and examine your consciences, as you should come holie & cleane to a moste Godlie and heauenlie feaste, so that in no wise you come, but in the Mariage garment, required of God in holie scripture and so come and bee receiued as woorthie partakers of suche a heauenlie table. The waie and meanes therto is:

First to examine your liues and conuersation by the rule of goddes commaundementes, and whereinsoeuer yee shall perceiue your selues to haue offended either by wil, worde, or dede, there bewaile your owne sinful liues, confesse your selues to almightie god, with ful purpose of amendement of life.

And if you shal perceiue your offences to be soche as be not onely against God, but also against your neighbours. Then

ye

ye shall reconcile your selues vnto them, readie to make restitucion, and satisfaccion, accordyng to the vttermoste of your powers, for all iniuries & wronges dooen by you to any other, and likewise beeyng readie to forgeue other that haue offēded you, as you would haue forgeueneste of your offences at goddes hande. For otherwise, the receiuyng of the holie Communiō dooeth nothing els, but encrease your dānacion. And because it is requisite that no manne should come to the holie Communion, but with a full trust in Goddes mercie, and with a quiete cōscience: therefore if there bee any of you, whiche by the meanes aforesaied, cānot quiete his awne conscience, but requireth foorther coumfort or counsaill, then let him come to me, or some other discrete and learned minister of goddes woorde, and open his grief that he maie receiue soche ghostlie counsaill, aduise, and coumforte, as his conscience maie bee releued, and that by the ministrie of goddes woorde, he maie receiue coumforte, and the benefeicte of absolucion, to the quietyng of his conscience, and aduoidyng of all scruple & doubtfulneste.

¶ Then shall the priest saie this exhortacion.

Derely beloued in the Lorde: ye that minde to come to the holie communion of the bodie & bloude of our sauiour Christe, must consider what sainct Paule writeth vnto the Corinthiens, how he exhorteth al persones, diligently to trie and examine themselues, before thei presume to eate of that breade, and drinke of that Cuppe. For as the benefeict is greate, if with a truely penitente harte and liuely faith, we receiue that holie Sacrament (for then we spiritually eate the flesh of Christe, & drinke his bloude, then we dwell in Christe, and Christe in vs, we bee one with Christe, and Christe with vs) so is the daungier greate, if we receiue thesame vnworthely. For then we be guiltie of the bodie and bloude of Christe our sauiour. We eate and drinke our awne damnacion, not considering the lordes bodie. We kindle godes wrathe against vs. We prouoke him to plague vs with diuerse diseases, and sundrie kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his worde, an adulterer, or bee in malice, or enuie, or in any other greuous crime, bewaile your sinnes

and

and come not to this holie table, least after the takyng of that holie Sacrament, the Deuille entre into you, as he entred into Judas, and fill you full of all iniquities, and bryng you to destruccion, bothe of bodie and soulle. Judge therefore your selues (brethren) that ye be not iudged of the lorde. Repent you truely for your sinnes past, haue a liuelie and stedfast faithe in Christ our sauiour. Amende your liues and be in perfecte charitie with all men, so shall ye be mete partakers of those holie Misteries. And aboue all thinges ye must geue moste humble and hartie thankes to God the father, the sonne, and the holie Ghoste, for the redempcion of the worlde, by the death and passion of our sauiour Christe, bothe God and man, who did humble himself euen to the death, vpō the crosse, for vs miserable sinners, whiche laie in darkenesse, & shadowe of death that he mighte make vs the children of GOD, and exalte vs to euerlastyng life. And to the ende that wee should alwaie remembre the exceadyng greate loue of our Maister, and onely Sauioure Jesu Christ, thus dyeng for vs, and thinnumerable benefeictes (whiche by his precious

bloude sheadyng) he hath obteined to vs he hath instituted and ordeined holie misteries, as pledges of his loue, and continuall remembraunce of his death, to our greate and endeles comforte. To him therefore with the father, and the holie ghost, let vs geue (as we are moste bounden) continuall thankes, submittyng our selues wholy, to his holie wille and pleasure, and studiyng to serue him in true holinesse and righteousnesse, al the daies of our life. Amen.

¶ Then shall the Priest saie to theim, that come to receiue the holie Communion.

ALL that dooe truely and earnestly repēt you of your sinnes, and be in loue, and charitie with your neighbours, and entende to leade a newe life, folowyng the commaundementes of God, and walkyng from henceforth in his holie waies: drawe nere and take this holie Sacramēt to your comforte, make your humble confession to almightie God, before this congregacion, here gathered together in his holie name, meekely kneelyng vpon your knees.

¶ Then shall this generall confession be made in the name of all those, that are minded to receiue the holie Communion, either by one of theim, or els by one of the ministers, or by the

the Prieste himselfe, all kneelyng humbly vpō their knees:

ALmightie god, father of our lorde Iesus Christe, maker of all thinges, iudge of all men, we acknowlege and bewaile our manifolde sinnes and wickednesse, whiche we from time to time, moste greuously haue committed, by thoughte, woorde, and deede, against thy diuine Maiestie, prouokyng moste iustly thy wrathe and indignacion against vs: we dooe earnestly repent, and bee hartely sorye for these our misdoo-ynges, the remēbraunce of them is greuous vnto vs, the burthen of theim is intollerable: haue mercie vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our lorde Iesus Christes sake, forgeue vs all that is past, and graunte that wee maie euer hereafter serue and please thee, in newenesse of life, to the honoure and glorie of thy name, through Iesus Christe our lorde. Amen.

¶ Then shall the Prieste, or the Bishoppe (beeyng present) standē vp, and tourneyng himself to the people, saie thus.

ALmightie God, our heauēlie father who of his greate mercie, hath promised forgeuenesse of sinnes, to all thē, whiche with hartie repentaunce and

true faith tourne vnto him: haue mercie vpon you, pardone and deliuer you from all your sinnes, confirme, and strengthen you, in all goodnesse, & bring you to euerlasting life, through Iesus Christe our lorde. Amen.

Then shall the priest also saie.

Heare what coumfortable woordes our sauiour Christe saieth to all theim that truely tourne to him.

Come vnto me all that trauaill and be heauy laden, and I shal refreshe you. So God loued the worlde, that he gaue his onely begotten soonne, to the ende that al that beleue in him, should not perishe, but haue life euerlasting.

Heare also what S. Paule saieth.

This is a true saiyng, and woorthie of all men to be receiued, that Iesus Christ came into the worlde to saue sinners.

Heare also what S. Jhon saieth.

If any manne sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propictacion for our sinnes.

After the whiche, the priest shal procede saiyng

Lift vp your hartes.

Answere.

We lift theim vp vnto the lorde.

Priest.

Priest.

Let vs geue thankes vnto our lorde God

Answere:

It is mete and right so to dooe.

Priest.

It is very mete, righte, and our bounden duetie, that we should at al times, and in all places, geue thankes to the, o lorde holie father, almightie euerlastyng God.

¶ Here shall folowe the propre Preface, accordyng to the time, if there be any specially appointed, or els immediatly shall folowe.

Therefore with Aungelles, &c.

¶ Propre Prefaces.

¶ Vpon Christmas daie, and. vii. daies after:

BEcause thou diddest geue Jesus Christe thine onely soonne, to be borne as this daie for vs, who by thoperacion of the holie ghost was made very man, of the substaunce of the Virgine Marie his mother, and that without spotte of sinne, to make vs cleane from al sinne. Therefore with Angelles, and Archaungelles. &c.

¶ Vpon Easter daie, and. vii. daies after.

BUt chiefly are wee bounde to praise the, for the glorious resurrection of thy soonne Jesus Christe our lorde,

for he is the very Paschal lambe, whiche was offred for vs, and hath taken awaie the sinne of the worlde, who by his death hath destroied death, and by his risyng to life again, hath restored to vs euerlastyng life. Therefore with Angelles, &c.

¶ Upon thassencion daie, and. vii. daies after.

THrough thy mooste deare beloued soonne Jesus Christ our lorde, who after his moste glorious resurrecciō manifestly appeared to all his Apostles, & in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thether might we also ascēde, and reigne with him in glorie. Therefore with, &c.

¶ Upon whitsundaie, and. vi. daies after.

THrough Jesu Christe our lorde, accordyng to whose moste true promise the holie ghost came doune this daie from heauen, with a sodain great sounde as it had been a mightie winde, in the likenesse of firie toungues, lightyng vpon the Apostles, to teache them and to leade thē to all trueth, geuyng them bothe the gift of diuerse languages, and also boldenesse with feruent zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenesse and errour into

into the cleare light, and true knowlege of the, and of thy soonne Jesus Christe. Therefore with Aungelles, &c.

¶Upon the feast of Trinitie onely.

IT is very meete, right, and our bounden dutie, that we should at all times, and in all places geue thankes to the, O Lorde, almightie and euerlastyng God, whiche art one God, one Lorde, not one onely persone, but three persones in one substaunce, for that whiche we beleue of the glorie of the father, the same we beleue of the soonne, and of the holie Ghoste, without any difference, or inequalitie. Therefore, &c.

¶After whiche preface, shal folowe immediatly:

THerefore with Aungelles, & Archaungelles and with al the companie of Heauen, wee laude and magnifie thy glorious name, euermore praysyng the, and saiyng: Holie, holie, holie, Lorde God of hostes, Heauen and yearth are ful of thy glorie, glorie be to the O Lorde most high.

¶Then shal the Priest kneelyng doune at Goddes bourde, saie in the name of al theim that shal receiue the Communion, this praier folowyng.

We

WE dooe not presume to come to this thy Table (O mercifull Lorde) trustyng in our owne righteousnesse, but in thy manifolde and great mercies, we be not worthie so moche as to gather vp the crummes vnder thy Table, but thou art the same Lorde, whose propretie is alwaies to haue mercie: graunt vs therefore gracious Lorde, so to eate the flesh of thy deare sonne Iesus Christe, and to drinke his bloude, that our sinneful bodies maie be made cleane by his bodie, & our soulles washed through his most precious bloude and that we maie euermore dwel in him, and he in vs.

¶ Then the Priest standyng vp, shall saie as foloweth.

ALmightie God our heauenlie father whiche of thy tender mercie, diddest geue thine onely sonne Iesus Christe to suffre death vpō the Crosse for our redēption, who made there (by his one oblation of himselfe ones offred) a full perfecte & sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, & in his holie Gospel commaunde vs to cō-

tinue

tinue a perpetual memorie ofthat his pre-cious death vntill his comyng again: Heare vs O merciful father, we beseche the, and graunt that wee receiuyng these thy creatures of bread and wine, accor-dyng to thy Soonne our Sauiour Iesu Christes holie institutiō, in remēbraunce of his death & passion, maie be partakers of his moste blessed bodie & bloude, who in the same night that he was betraied, tooke bread, and when he had geuen thā-kes, he brake it, & gaue it to his disciples, saiyng: Take, eate, This is my bodie, whiche is geuen for you. Dooe this in re-membraunce of me. Likewise after Sup-per, he tooke the Cuppe, and whē he had geuē thankes, he gaue it to them, saiyng: Drinke ye al of this for this is my bloude of the newe Testamente, whiche is shedde for you, and for many, for remission of sin-nes, dooe this as ofte as ye shal drinke it in remembraunce of me.

¶ Then shall the minister first receiue the Communion in bothe kindes himselfe, and next deliuer it to other ministers (if any bee there present, that thei maie helpe the chiefe Minister) and after to the people, in their hā-des kneelyng. And when he deliuereth the bread, he shal saie.

Take

Ake, and eate this, in remẽbraunce, that Christe died for the, and feede on him in thine harte by faith with thankes geuyng.

¶ And the minister that deliuereth the cuppe shal saie.

Drinke this in remembraunce that Christes bloude was shedde for the, and be thankeful.

¶ Then shall the Priest saie the Lordes praier, the people repetyng after him euery petition. After shalbe saied as foloweth.

O Lorde and heauenly Father, we thy humble seruauntes, entierly desire thy fatherlie goodnesse, mercifully to accept this our sacrifice of praise & thankes geuyng, moste humbly beseechyng the to graunt, that by the merites and death of thy sonne Iesus Christe, & through faith in his bloude we (and al thy whole Churche) maie obteine remissiõ of our sinnes, and all other benefeictes of his Passion. And here we offer and presente vnto the, O lorde, our selues, our soulles, and bodies, to bee a reasonnable, holie, & liuelie sacrifice vnto the, humbly beseechyng the, that al we whiche be partakers of this holie Communion, maie be fulfilled with thy grace and

and heauenlie benediction. And although we be vnworthie through our manifolde sinnes, to offer vnto the any sacrifice, yet we beseche the to accepte this our bounde duetie & seruice, not weighyng our merites, but perdonyng our offences, through Jesus Christe our Lorde, by whō, & with whom in the vnitie of the holie Ghoste, al honour & glorie be vnto the, O father almighty, worlde without ende, Amen.

For this.

ALmightie & euerliuyng God, wee moste hartely thanke the, for that thou dooest vouchesaufe to feede vs, whiche haue duely receiued these holie misteries, with the spirituall foode of the moste precious bodie & bloude of thy sonne, our sauiour Jesus Christe and dooest assure vs thereby of thy fauour, and goodnesse towarde vs, and that we bee very membres incorporate in thy mistical bodie, whiche is the blessed cōpanie of all faithful people, & be also heires through hope of thy euerlastyng kingdome, by the merites of the moste precious death and passion of thy deare sonne. Wee now moste humbly beseche the, O heauenly father, so to assist vs with thy grace,

Grace, that we maie continue in that holie felowe shippe, and dooe all suche good woorkes as thou hast prepared for vs to walke in, through Jesus Christe our Lorde, to whom with the and the holie Ghoste be all honour, and glorie, worlde without ende, Amen.

¶ Then shalbe saied, or song:

GLorie be to God on high. And in earth peace, good wille towardes me. We praise the, we blesse the, we worship the, we glorifie the, we geue thankes to the for thy great glorie: O Lorde God heauenlie King. God the father almightie. O lorde the onely begotte sonne Jesu Christe. O lorde God, Lambe of God, sonne of the father, that takest awaie the sinnes of the worlde, haue mercie vpon vs. Thou that takest awaie the sinnes of the worlde, haue mercie vpō vs. Thou that takest awaie the sinnes of the worlde, receiue our praier. Thou that sittest at the right hande of God the father, haue mercie vpon vs. For thou onely art holie: Thou onely art the Lorde, Thou onely O Christe with the holie Ghoste, art moste high in the glorie of God the father, Amen.

¶ Then

¶ Then the Priest, or the Bishoppe, if he be present, shall leat theim departe with this blessyng.

THe peace of God, whiche passeth al vnderstandyng, kepe your hartes, and mindes in the knowelege and loue of God, & of his soonne Iesu Christe our Lorde. And the blessyng of God almightie, the Father, the soonne and the holie Ghoste, be emong you, and remaine with you alwaies, Amen.

¶ Collectes to be: saied after Thoffertorie when there is no Cõmunion euery soche daie one. And the same maie be saied also as often as occasion shal serue, after the Collectes, either of Mornyng and Euenyng praier, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications, and praiers, & dispose the waie of thy seruaunces, towarde the atteinemẽt of euerlastyng saluacion, that emong all the chaunges, and chaunces of this mortal life, thei maie euer be defended by thy moste gracious, and readie helpe: through Christe our Lorde. Amen.

O Almightie Lorde, and euerliuyng God, vouchsaufe we beseche the, to directe, sanctifie, and gouerne, bothe our

hartes

hartes, and bodies, in the waies of thy lawes, & in the woorkes of thy commaũdementes, that through thy moste mightie protection, bothe here & euer, we maie be preserued in bodie, and soulle: through our lorde & sauiour Jesus Christe, Amẽ.

GRaunt we beseche the almightie god that the woordes whiche we haue heard this daie with our outwarde eares, maie through thy grace bee so grafted inwardly in our hartes that thei maie bring foorth in vs, the fruicte of good liuyng, to the honour, and praise of thy name: through Jesus Christe our Lorde, Amen.

PReuente vs, O Lorde in all our dooynges, with thy moste gracious fauour, & foorther vs with thy continuall helpe, that in all our woorkes begonne, continued, & ended in the: we maie glorifie thy holie name, & finally by thy mercie, obteine euerlastyng life. Through Jesus Christe our Lorde, Amen.

ALmightie God, the fountaine of all wisedome, whiche knowest our necessities before we aske, and our ignorãce

in

in asking, we beseche the to haue compassion vpō our infirmities, and those thinges, whiche for our vnwoorthinesse we dare not, & for our blindnesse we can not aske, vouchsaufe to geue vs for the woorthinesse of thy soonne Iesus Christe our Lorde. Amen

ALmightie God whiche hast promised to heare the peticiones of theim that aske in thy Soonnes name, we beseche the mercifully to encline thine Eares to vs that haue made nowe our praiers and supplicationes vnto the: & graunt that those thinges whiche we haue faiethfully asked accordyng to thy wille, maie effectually be obteined to the releefe of our necessitie, & to ẏ settyng foorth of thy glorie: through Iesus Christe our Lorde. Amen

Vpon the holie dates (if there be no cōmunion,) shall be saied all that is appointed at the communion, vntill the ende of the Homelie, concluding with the generall praier, for the whole state of Christes churche, militaunte here in yearth, and one or moe of these Collectes, before rehearsed, as occasiō shall serue.

And there shal be no celebration of the Lordes Supper, excepte there be a good numbre to communicate with the Priestе, accordyng to his discretion.

And if there be not aboue.xx.persones in the Parish, of discretion to receiue the Communion, yet there shall be no communion, excepte foure or thre at the least communicate with the Priest. And in Cathedral, and collegiate churches, where be many Priestes, and Deacones, thei shal all receiue the communiō with the minister euery sundaie at the least, excepte thei haue a reasonable cause to the contrarie.

Although no order can be so perfectly deuised, but it maie be of some either for their ignorance and infirmitie, or els of malice and obstinacie, misconstrued, depraued, and interpreted in a wronge parte, and yet because brotherly charitie willeth, that so moche as cōueniently maie be, offences should be taken awaie, therfore we willyng to doo the same: Wheras it is ordeined in the boke of commune praier, in the administration of the Lordes Supper, that the communicantes kneelyng, shoulde receiue the holie communion, whiche thing beeyng well ment for a signification of the humble and gratefull acknowlegyng of the benefeictes of Christ, geuen vnto the woorthie receiuer, and to auoide the prophanation, and disorder, whiche about the holie communion might els ensue, least yet the same kneelyng might be thought or taken otherwise, we doo declare that it is not ment thereby that any adoration is dooen, or ought to be doen, either vnto the sacramental bread or wine, there bodily receiued, or vnto any real, and essencial presence there beyng, of Christes natural flesh and bloude. For as concernyng the sacramēntal breade and wine, thei remaine still in their very natural substaunces, & therefore maie not be adored, for that were idolatrie to be abhorred of all faiethful christiens, and as cōcernyng the natural bodie and bloude of our sauiour Christe, thei are in heauen, & not here, for it is against the trueth of Christes true naturall bodie, to be in mo places then in one, at one time

And

And to take awaie the superstition, whiche any persone hath, or might haue in the breade and wine, it shal suffice that the breade be soche as is vsual to be eaten at the table with other meates, but the best and purest wheat breade, that conueniently maie be gotten. And if any of the breade or wine remaine, the Curate shall haue it to his awne vse.

The breade and wine for the communion shal be prouided by the Curate and the Churche wardeines, at the charges of the Parishe, and the parish shalbe discharged of soche summes of money or other dueties, whiche hitherto thei haue paied for the same by ordre of their houses euery sōdaie

And note that euery parishioner shal communicate at the least thre times in the yere, of whiche, Easter to be one, and shall also receiue the sacramentes and other rites, accordyng to the ordre of this booke appointed. And yerely at easter, euery Parishioner shall recone with his Persone, Vicare, or Curate, or his or their deputie, or deputies, and paie to theim or him all ecclesiasticall dueties, accustomably due then, and at that time to be paied.

¶ The ministration of Baptisme to be vsed in the Churche.

It appeareth by auncient writers, that the Sacrament of Baptisme in the olde time, was not communely ministred, but at .ii. times in the yere, at Easter, and Whitsontide, at whiche times it was openly ministred in the presence of al the cõgregation: whiche custome (now beyng growen out of vse) although it can not for many considerationes be well restored again, yet it is thought good to folowe the same as nere as conueniently maie be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme shoulde not be ministred, but vpõ sondaies, and other holie daies, when the most numbre of people maie come together, as wel for that the congregation there presente maie testifie the receiuyng of theim that be newely baptized into the numbre of Christes church, as also because in the baptisme of infantes, euery man present maie be putte in remembraunce of his awne profession made to God in his baptisme. For which cause also, it is expedient that Baptisme be ministred in the Englishe tounge. Neuertheles (if necessitie so require) children maie at al times be Baptized at home.

¶ Publique Baptisme.

Wbhen there are childzen to be baptized vpon the sundaie, oz holie daie, the Parentes shall geue knowlege ouer night, oz in the mozning afoze the beginnyng of mozning pzaier, to the Curate. And then the Godfathers, Godmothers, and people, with the childzen must be readie at the fonte, either immediatly after the last Lesson at mozning pzaier, oz els immediatly after the last lesson at Euenyng pzaier, as the Curate by his discrecion shall appoinct: And then standyng there, the pziest shall aske whether the childzen be Baptized oz no. If thei aunswere no. Then shall the Pzieste saie thus.

DEarely beloued, fozasmoche as all men be conceiued and bozne in sinne, and that our Sauiour Chziste saieth, none can entre into the Kingdome of God (excepte he be regenerate and bozne a newe, of water and the holie Ghoste) I beseche you to call vpon God the father, through our Lozde Jesus Chziste, that of his bounteous mercie, he will graunt to these childzen that thing whiche by Nature thei can not haue, that thei maie be Baptized with water and the holie Ghoste, and receiued into Chzistes holie churche, & be made liuelie membzes of the same.

Then the Priest shal saie.

Leat vs praie.

ALmightie and euerlasting God, whiche of thy great mercie diddest saue Noe and his familie in the Arke, from perishyng by water, and also diddest lawfly leade the children of Israel thy people, through the redde Sea, figuryng thereby thy holie Baptisme, and by the Baptisme of thy welbeloued Soonne Iesus Christe, diddest sanctifie the floude Iordane, and al other waters, to ỹ mistical washing awaie of sinne: We beseech the for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and washe theim with thy holie Ghoste, that thei beyng deliuered frō thy wrath, maie be receiued into the Arke of Christes churche, and beyng stedfast in faieth, ioiefull through Hope, and rooted in Charitie, maie so passe the waues of this troublesome Worlde, that finally thei maie come to the land of euerlasting life, there to reigne with the worlde without ende, through Iesus Christe our Lorde. Amen.

Almigh=

ALmightie and immortal GOD, the aide of all that neede the, helper of all that flie to the for ſuccour, the life of them that beleue, and the reſurrection of the dead, we call vpon the for theſe infantes, that thei comyng to thy holie baptiſme, maie receiue remiſſion of their Sinnes by ſpiritual regeneration, receiue theim (O Lorde) as thou haſt promiſed by thy welbeloued ſoonne, ſaiyng: Aſke, and you ſhall haue: ſeeke, and you ſhall finde: knocke, and it ſhalbe opened vnto you: So geue now vnto vs that aſke. Let vs that ſeke finde, open thy gate vnto vs that knocke, that theſe infantes maie enioie the euerlaſting benediction of thy heauenlie waſhyng, & maie come to the eternal kingdome whiche thou haſt promiſed by Chriſt our lord Amen.

Then ſhal the Prieſt ſaie.

Heare the woordes of the Goſpel, writen by Saincte Marke in the.x. Chapiter.

Mar:x.

AT a certaine time thei brought childzen to Chriſt that he ſhould touche theim, and his Diſciples rebuked thoſe that brought the.

But when Iesus saw it, he was displeased, and saied vnto theim. Suffre litle childzen to come vnto me, & forbidde thē not: for to soche belongeth the kingdome of God. Verely I saie vnto you: whosoeuer dooeth not receiue the Kingdōme of God as a little childe: he shall not entre therin. And when he had taken theim vp in his armes: he put his handes vpon theim, & blessed theim.

After the Gospel is reade, the Minister shall make this briefe exhortatiō vpō the wordes of the Gospel.

Frendes, you heare in this Gospel, the wordes of our sauiour Christ, ẏ he cōmaūded the childzen to bee brought vnto him: how he blamed those that woulde haue kepte theim from him, how he exhorteth all men to folowe their innocencie. You perceiue how by his outwarde gesture & deede, he declared his good wille towarde thē. For he imbraced thē in his armes, he laied his handes vpō them, & blessed thē, doubte not ye therefore, but earnestly beleue, that he wil likewise fauourably receiue

receiue these present Infantes, that he wil embrace theim with the armes of his mercie, that he wil geue vnto theim the blessyng of eternall life: and make theim partakers of his euerlastyng kingdome

Wherefore, we beyng thus perswaded of the good wille of our heauenlie father, towardes these infantes, declared by his soonne Iesus Christ: and nothyng doubtyng, but that he fauourably alloweth this charitable woorke of ours, in bringyng these Children to his holie Baptisme: lette vs faithfully and deuoutly geue thankes vnto him and saie.

Almightie and euerlastyng God, heauenlie father, we geue the humble thankes, that thou hast vouchedsauf to call vs to the knowelege of thy grace, and faith in the, encrease this knowlege, and confirme this faith in vs euermore: Geue thy holie spirite to these infantes, that thei maie be borne again, and be made Heires of euerlastyng saluation through our Lorde Iesus Christe, who liueth and reigneth with the, and the holie Spirite, now, and for euer. Amen.

Then the priest shall speake vnto the Godfathers and Godmothers, on this wise.

WELBeloued frendes, ye haue brought these Children here to be baptised, ye haue praied that our Lorde Iesus Christ, would vouchesaufe to receiue theim, to laie his handes vpon theim, to blesse theim, to release theim of their sinnes, to geue theim the kingdome of heauen, and euerlasting life. Ye haue hearde also, that our Lorde Iesus Christ, hath promised in his Gospel, to graūt al these thinges that ye haue praied for: Whiche promise, he for his part will most surely kepe & perfourme. Wherfore after this promise made by Christe, these enfauntes must also faithfully for their parte, promise by you that be their sureties, that thei will forsake the Deuill and al his woorkes, and constantly beleue Goddes holie woord, and obediently kepe his commaundementes.

Then shall the priest demaunde of the Godfathers and Godmothers these questions.

DDoest thou forsake the Deuille, and all his woorkes, the vaine Pompe and Glorie of the worlde with

with all the couetous desires of the same, the carnalle desires of the flesh, so that thou wilt not folowe, nor be ledde by them?

Aunswere

I forsake them all.

Minister

Doest thou beleue in God the father almightie, maker of heauen and yearth? And in Jesus Christ his onely begotte sonne our Lorde, and that he was conceiued by the holie ghost, borne of the virgine Marie, that hee suffred vnder *Poncius* Pilate, was crucified deade, and buried, that he went downe into Hel, and also didde rise again the thirde daie: that he ascended into heauen, and sitteth at the righte hande of GOD the father almightie: and from thens shall come again at the ende of the worlde, to iudge the quicke, and the dead? And doest thou beleue in the holie ghost, the holie Catholique Churche, the Communion of Sainctes. The remission of Sinnes: The Resurrection of the flesh and euerlastyng life after death?

Answere

All this I stedfastly beleue.

Minister

Wilt

Wilt thou be baptised in this faith?

Answere.

That is my desire.

Then shall the priest saie:

O Mercifull God, graunt that the olde Adam, in these childrē maie be so buried, that the newe man maie be raised vp in theim. Amen

Graunt that al carnal affections maie die in theim, and that all thinges belongyng to the Spirite, maie liue and growe in theim. Amen.

Graunt that thei maie haue power and strength to haue victorie, and to triumphe against the Deuille, the Worlde, and the flesshe. Amen.

Graunt that whosoeuer is here dedicated to the, by our Office and Ministerie, maie also bee endued with heauenlie vertues and euerlastingly rewarded through thy mercie, o blessed lord God, who doost liue, and gouerne all thinges world without ende. Amen.

ALmightie euerliuyng God, whose moste derely beloued soonne Jesus Christ, for the forgeuenesse of our sinnes, didde sheade out of his most pre-

precious side bothe water and bloud, and gaue cõmaundement to his disciples, that thei shoulde goe teache all Nations, and baptise theim in the name of the father, the sonne, & of the holie ghost. Regarde we beseche the, the supplications of thy congregation, and graunte that all thy Seruauntes whiche shalbee baptised in this Water, maie receiue the fulnesse of thy grace, and euer remaine in the Numbre of thy faithful and elect childzen, throughe Jesus Christ our Lorde. Amen.

Then the priest shal take the childe in his handes, and aske the name, and namyng the Childe shall dippe it in the water, so it be discretely, and warely dooen, saiyng.

I baptise the, in the name of the fa-
N ther, & of the Sonne, and of the holie Ghost. Amen.

And if the Childe bee weake, it shall suffise to powze water vppon it, saiyng the forsaied woordes.

I baptise the, in the name of the fa-
N ther, and of the Soonne, and of the holie Ghost. Amen.

Then the priestе shall make a Crosse vpon the Childes forehеade: saiyng.

WE receiue this childe into the congregation of Christes flocke & dooe signe him with the signe of the Crosse, in token that here after

after he shal not be ashamed to cõfesse the faith of Christ, crucified, and manfully to fight vnder his banner, against sinne the worlde and the Deuille, and to continue Christes faithful souldiour, and seruaunt vnto his liues ende. Amen.

Then shall the priest saie.

SEyng now dearely beloued brethren, that these children be regenerate and grafted into the bodie of Christes congregation, let vs geue thankes vnto god for these benefites and with one accorde make our praiers vnto almightie God, that thei maie leade the rest of their life accordyng to this beginnyng.

Then shal be saied.

Our father whiche art. &c.

Then shal the Priest saie

WE yelde the hartie thankes most merciful father, that it hath pleased the to regenerat this enfaũt with thy holie spirite, to receiue him for thine owne Childe by Adoption, and to encorporate him into thy holie congregation. And humbly wee beseche thee, to graunte that he beeyng deadde vnto sinne,

sinne, and liuyng vnto Righteousnesse, and being Buried with Christe in his death maie crucifie the olde man, and vterly abolishe the whole bodie of sinne, that as he is made partaker of the death of thy sonne, so he maie be partaker of his resurrectiō, so that finally, with the residue of thy holie Congregation, he maie bee inheritour of thine euerlastyng kingdome. Through CHRISTE our Lorde. Amen.

At the last ende, the Priest callyng the Godfathers and Godmothers together, shall saie this short exhortacion folowyng.

YEe Dralmoche, as these Children haue promised by you to forsake the Deuille and all his woorkes, to beleue in god and to serue him, you must remembre that it is your partes and duetie to see that these Enfantes be taught so soone as thei shalbee hable to learne, what a Solemne vowe, promise, and profession thei haue made by you.

And that thei maie knowe these thinges the better: yee shall call vpon theim to heare Sermones, and chiefly you shall prouide, that thei maie learne the Crede, the Lordes praier, and the Tenne

commaunde-

Commaundementes in the Englysshe Tungue, and al other thinges whiche a Christien manne ought to knowe, and beleue to his Soulles health.

And that these children maie bee vertеously brought vp to leade a Godlie, and Christien life, remembryng alwaies that Baptisme dooeth representе vnto vs our profession, whiche is to folowe the example of our Sauiour Christe, and to bee made like vnto him, that as he died & rose againe for vs: so shoulde wee whiche are Baptised, die from sinne, and rise againe vnto righteousnesse, continually mortifiyng all our euill and corrupte affections and daiely proceedyng in all vertue, & godlinesse of liuyng.

¶ The Minister shall commaunde that the Children bee brought to the Bishoppe to be confirmed of him, so sone as thei can saie in their vulgare toungue, the articles of the faith, the lordes praier, and the tenne Commaundementes, and be further instructed in the Cathechisme, setts fourth for that purpose, accordingly as it is there expressed.

Of theim that be Baptised in priuate houses in time of necessitie.

The pastours and Curates, shal oft admonishe the people, that thei deferre not the Baptisme of Enfauntes any longer then the Sundaie or other ho-

lie

the daie, nerteafter the childe be borne, onlesse vpon a greate and reasonable cause, declared to the Curate, and by him approued.

And also thei shall warne them, that without great cause, and necessitie, thei baptise not children at home in their houses, and when greate nede shall cõpell them so to doo, that then thei minister it on this fashion.

First, let them that be present call vpon God for his grace, and saie the Lordes praier, if the time wil suffer. And then one of thõ shall name the child, and dippe him in the water, or powre water vpon him, saiyng these woordes.

N. I Baptise thee in the name of the father, and of the soonne, and of the holie ghoste. Amen.

And let theim not doubte, but that the childe so Baptised, is lawefully and sufficiently baptised, and ought not to be baptised again in the churche. But yet neuertheless, if the child whiche is after this sorte baptised, dooe afterward liue, it is expedient that he be brought into the churche, to the entent the Priest mate examine and trie, whether the childe be lawefully Baptised or no. And if those that bring any child to the churche dooe aunswere that he is alredie baptised: then shall the priest examine thõ farther

By whom the childe was Baptised?

Who was present when the childe was Baptised?

Whether thei called vpon God for grace and succour in that necessitie?

With what thing, or what matter thei did Baptise the childe?

With what woordes the childe was ba-

ptiſed:

Whether thei thinke the childe to be lawfully and perfectly Baptiſed:

¶ And if the miniſter ſhall proue by the aunſweres of ſoche, as brought the childe, that al thinges were dooen as thei ought to bee: then ſhall not he chriſten the child again, but ſhall receiue him, as one of the flocke of the true Chriſtian people, ſaiyng thus.

I Certifie you, that in this caſe ye haue dooen well, and accordyng vnto due ordre, concernyng the Baptiſyng of this childe, whiche beyng borne in originall ſinne, and in the wrathe of God, is now by the Lauer of regeneracion in Baptiſme, receiued into the numbre of the childzen of God, and heires of euerlaſtyng life, for our Lorde Jeſus Chriſte dooeth not denie his grace and mercie vnto ſoche infantes, but moſt louyngly dooeth call theim vnto him: as the holie Goſpell dooeth witneſſe to our counfort on this wiſe.

The Goſpell.

Marke. x. IN a certain time thei broughte childzen vnto Chriſte, that he ſhould touche them, and his diſciples rebuked thoſe that broughte theim. But when Jeſus ſawe it, he was diſpleaſed,

displeased, and saied vnto them: suffre litle children to come vnto me, and forbidde them not, for to soche belongeth the kingdome of God. Merely I saie vnto you, whosoeuer dooeth not receiue the kingdome of God, as a litle childe, he shall not entre therin. And when he had taken thē vp in his armes, he put his handes vpon theim, and blessed theim.

¶ After the Gospell is read, the minister shall make this exhortacion vpon the woordes of the Gospell.

F Wendes, ye heare in this Gospel the woordes of our sauiour Christ, that he commaunded the children to bee brought vnto him: how he blamed those that would haue kept them frō him, how he exhorted all men to folowe their innocencie. Ye perceiue how by his outwarde gesture & deede, he declared his good wil towarde theim. For he embraced theim in his armes, he laied his handes vpon theim and blessed thē, doubt not you therefore, but earnestly beleue, that he hath likewise fauourably receiued this present infaunt that he hath embraced him with ẏ armes of his mercie ẏ he hath geuē vnto him the blessyng of eternall life: & made him partaker of his euerlastyng kingdome. Wher

foꝛe wee beeyng thus perſwaded of the good wille of our heauenlie father, declared by his ſoonne Jeſus Chꝛiſte, towardes this infaunte: lette vs faithfully and deuoutely geue thãkes vnto him, and ſaie the pꝛaier, which the loꝛde himſelf taught and in declaracion of our faith, let vs recite the articles conteined in our *Credc.*

¶ Here the miniſter with the Godfathers, and Godmothers ſhall ſaie.

¶ Our father whiche art in. &c.

¶ Then the Pꝛieſt ſhall demaunde the name of the childe, whiche beyng by the Godfathers, and Godmothers pꝛonounced, the Miniſter ſhall ſaie.

Dooeſt thou in the name of this childe, foꝛſake the Deuille, and all his wooꝛkes, the vain pompe, and gloꝛie of the woꝛlde, with all the couetous deſires of theſame, the carnall deſires of the fleſhe, and not to folowe, and be ledde by theim?

Anſwere.

I foꝛſake theim all.

The miniſter.

Dooeſt thou in the name of this childe, pꝛofeſſe this faithe: to beleue in God the father almightie, maker of heauen and yearth. And in Jeſus Chꝛiſte his onely begotten ſoonne our Loꝛde, and that he was conceiued by the holie ghoſte, boꝛne

of

of the virgine Marie, that he suffred vn-
der Poncius Pilate, was crucified. dead
and buried, that he went doune into hell
and also did rise again the thirde daie:
that he ascended into heauen, and sitteth
at the righte hande of God the father al-
mightie: and from thens he shall come
again at the ende of the worlde, to iudge
the quicke and the dead: And dooe you in
his name beleue in the holie ghost, the ho-
lie catholique Churche, the communion
of sainctes, the remission of sinnes, resur-
rection, and euerlasting life after death:

Answere.

All this I stedfastly beleue.

Let vs praie.

ALmightie and euerlasting God,
heauēlie father, we geue the hum-
ble thankes, for that thou hast
vouchedsaufe to calle vs to the
knowelege of thy grace, and faith in the:
encrease this knowelege, and confirme
this faithe in vs euermore: geue thy holie
spirite to this infaunte, that he beeyng
borne again, and beeyng made heire of e-
uerlasting saluacion, through our Lorde
Jesus Christe, maie continue thy ser-
uaunte, and attein thy promise, throu gh

theſame our lorde Jeſus Chriſt thy ſonne who liueth and reigneth with thee in the vnitie of theſame holie Spirite euerlastingly. Amen.

¶ Then ſhall the miniſter make this exhortacion, to the Godfathers, and Godmothers.

FOr aſmoche as this childe, hath promiſed by you, to forſake the Deuille, and all his woorkes, to beleue in God, and to ſerue him: you muſt remembre that it is your parte and duetie, to ſee that this infaunte bee taughte (ſo ſone as he ſhalbee hable to learne) what a ſolēne vowe, promiſe, and profeſſion he hath made by you. And that he maie knowe theſe thinges the better, ye ſhall call vpon him to heare ſermones. And chiefly ye ſhall prouide that he maie learne the *Crede*, the lordes praier, and the tenne commaundemētes in the Engliſhe toungue, and all other thinges, whiche a chriſtian manne ought to knowe, and beleue to his ſoulles health, and that this childe maie bee vertcouſly brought vp, to leade a godly, and a chriſtian life. Remēbryng alwaie that Baptiſme dooeth repreſente vnto vs our profeſſion, whiche is to folowe the example of our Sauiour

Chriſt

Chriſte, and bee made like vnto him, that as he died, and roſe again for vs, ſo ſhould we, whiche are Baptiſed, die from ſinne, and riſe again vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and daiely proceedyng in all vertue, and godlineſſe of liuyng. &c.

¶ As in Publique Baptiſme.

¶ But if thei whiche bring the infantes to the churche, dooe make an vncertein aunſwere to the Prieſtes queſtions, and ſaie that thei can not tell what thei thoughte, did, or ſaied in that great feare, and trouble of minde: (as often times it chaunceth) then letre the Prieſte Baptiſe him in fourme aboue written, concernyng Publique Baptiſme, ſauyng that at the dippyng of the childe in the fonte, he ſhal vſe this fourme of woordes.

If he be not baptiſed already. N. I baptiſe thee in the name of the father, and of the ſoonne, and of the holie ghoſte. Amen.

¶ Confirmacion, wherin is conteined a Cathechiſme for children.

TO thende that confirmacion maie be miniſtred to the more edifiyng of ſuche, as ſhall receiue it (accordyng vnto Saincte Paules Doctrine, who teacheth that all thinges ſhould bee dooen in the Churche, to the edification of theſame) it is thoughte good, that none hereafter ſhalbee confirmed, but ſuche as can ſaie in their mother toungue, the Articles of the faith, the Lordes praier, and the ten

Commaundementes. And canne also aunswere to soche questions of this shoꝛt Cathechisme, as the Bishoppe(oꝛ soche as he shall appoincte) shall by his discretion appose theim in. And this oꝛdꝛe is moste conuenient to bee obserued foꝛ diuerse consideracions.

Firste, because that when childꝛen come to the yeres of discrecion, and haue learned what their Godfathers, and Godmothers, pꝛomised foꝛ theim in Baptisme, thei maie then thẽselues, with their awne mouthe, and with their awne consent, openly befoꝛe the churche, ratifie and confirme thesame and also pꝛomise that by the grace of GOD, thei wille euermoꝛe endeuour theimselues faithfully, to obserue & kepe soche thinges, as thei by their awne mouthe, and confession haue assented vnto.

Secondely, foꝛasmoche as Confirmacion is ministred to theim that bee Baptised, that by impoſicion of handes, and pꝛaier, thei maie receiue strength, and defence against all temptacions to sinne, and the assaultes of the woꝛlde, and the Deuille: it is moste meete to be ministred, when childꝛen come to that age, that partely by the frailtie of their awne flesche, partly by thassaultes of the woꝛlde, and the deuil, thei beginne to be in daungier to fall into sondꝛie kindes of sinne.

Thirdly, foꝛ that it is agreable with the vsage of the Churche, in times past, whereby it was oꝛdeined, that Confirmacion should bee ministred to theim that were of perfeicte age, that thei beyng instructed in Chꝛistes religiõ, should openly pꝛofesse their awne faith, and pꝛomise to be obedient vnto the wille of God.

And that no manne shall thinke that any detrimient shall come to childꝛen by differryng of their Confirmacion: he shal knowe foꝛ trueth, that it is certein by Goddes wooꝛde, that childꝛen beeyng Baptised, haue al thinges necessarie foꝛ their salvacion, and be vndoubtedly saued.

A Cathechisme, that is to saie, an instruction to be learned of euery childe, before he be brought to be confirmed of the Bishoppe.

Question.

What is your name?

Aunswere.

N. or. M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers, and Godmothers in my Baptisme, wherein I was made a membre of Christe, the childe of God, & an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Aunswere.

Thei did promise, and bowe thre thinges in my name. First, that I should forsake the Deuille, and al his woorkes and pōpes, the vanities of the wicked worlde and all the sinful lustes of the flesh. Secondly, that I should beleue all the articles of the Christian faith. And thirdly, that I should keepe Goddes holie wille, and commaundementes and walke in the same, al the daies of my life.

Question.

Doest

Doost thou not thinke that thou art bounde to beleue, & to doo, as thei haue promised for the?

Aunswere.

Yes verely, and by Goddes helpe so I wil. And I hartely thanke our heauenly father that he hath called me to this state of saluation, through Jesus Christe our sauiour. And I praie God to geue me his grace, that I maie continue in the same vnto my liues ende.

Question.

Reherse the articles of thy beliefe.

Aunswere.

I Beleue in god the father almightie, maker of heauen and of earth. And in Jesus Christe his onely soonne our Lorde. Whiche was conceiued of the holie Ghoste. Borne of the virgine Marie. Suffred vnder Põce Pilate, was crucified, dead, and buried, he descended into Helle. The thirde daie he rose again from the dead. He ascended into Heauen, and sitteth at the right hande of God the father almightie. From thens he shall come to iudge the quicke & the dead. I beleue in the holie Ghoste. The holie Catholike Churche. The cõmunion of sainctes. The forgeuenesse of sinnes.

sinnes. The resurrectiō of the bodie. And the life euerlastyng, Amen.

Question.

What dooest thou chiefly learne in these articles of thy beliefe?

Aunswere.

First, I learne to beleue in God the father, who hath made me & all the worlde.

Secōdly, in God the soonne, who hath redemed me, and al mankinde.

Thirdly, in God the holie Ghoste, who sanctifieth me, & al the elect people of god.

Question.

You saied, that your Godfathers and Godmothers, didde promise for you, that you should keepe Goddes commaundementes. Tel me how many there be?

Aunswere.

Tenne.

Question.

Whiche be thei?

Aunswere.

THE same whiche God spake in the .xx. chap. of Exodus, saiyng:

i. I am the lorde thy God whiche haue brought the out of the lāde of Egipt, out of ẏ house of bōdage. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy selfe any

any grauen Image, nor the likenesse of any thyng that is in heauē aboue, or in the yearth beneth, nor in the water vnder the earth: thou shalt not boowe doune to thē nor worshippe them. For I the Lorde thy God, am a gelous God, and visite the sinnes of the fathers vpon the children, vnto the thirde and fourth generacion of theim that hate me, & shewe mercie vnto thousandes in them that loue me, & kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vaine, for the Lorde wil not holde him guilteleſſe that taketh his name in vaine.

iiii. Remēbre thou kepe holie the Sabboth daie. Sire daies shalt thou laboure, and dooe al that thou hast todooe: but the seuenth daie is the Sabboth of the Lorde thy God. In it thou shalt dooe no maner of woorke, thou and thy soonne, and thy daughter, thy mā seruaunte, & thy maide seruaunte, thy cattell, and the straungier that is within thy gates, for in sixe daies the Lorde made heauen and earth, the sea and all that in them is, and rested the seuenth daie, wherefore the Lorde blessed the seuenth daie, and halowed it.

v. Ho-

v. Honour thy father and thy mother, that thy daies maie bee long in the lande whiche the Lorde thy God geueth the.
vi. Thou shalt dooe no murther.
vii. Thou shalt not cõmitte adulterie.
viii. Thou shalt not steale.
ix. Thou shalt not beare false witnesse against thy neighbour.
x. Thou shalt not couet thy neighboures house, thou shalt not couet thy neighboures wife, nor his seruaunte, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What dooest thou chiefely learne by these commaundementes?

Aunswere.

I learne twoo thynges. My duetie towardes God, and my duetie towardes my neighboure.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towarde God is, to beleue in him, to feare him, & to loue him with al my harte, with all my minde, with all my soulle, and with all my strength. To worshipp him. To geue him thankes. To put my whole truste in him. To cal vpon him.

him. To honour his holie name, and his woorde, & to serue him truely al the daies of my life.

Question.

What is thy duetie towardes thy neighboure?

Aunswere.

My duetie towardes my neighbour, is to loue him as my selfe: And to dooe to al menne, as I would thei should dooe vnto me. To loue, honour & succour my father & mother. To honour & obeie the king, & his ministers. To submitte my self to al my gouernours, teachers, spiritual Pastoures and Maisters. To ordre my selfe lowely & reuerētly to al my betters. To hurte no bodie by woorde, nor deede. To be true & iuste in al my dealyng. To beare no malice, nor hatred in my harte. to kepe my handes frō pickyng & stealyng, & my tōngue from euil speakyng, lyyng, & slaūderyng. To kepe my bodie in temperaūce sobrenesse, & chastitie. Not to couet, nor desire other mēnes goodes. But learne & labour truely to gette mine owne liuyng & to dooe my duetie in that state of life, vnto whiche it shal please God to cal me.

Question.

My good childe knowe this, that thou

are

art not hable to dooe these thinges of thy selfe, nor to walke in the commaundementes of God, and to serue him, without his speciall grace, whiche thou must learne at al times, to call for by diligent praier. Lette me heare therefore, if thou canst saie the Lordes praier?

Aunswere.

Our father whiche art in heauē. Hallowed be thy name. Thy kingdome come. Thy wille be dooen in yearth as it is in heauen. Geue vs this daie our daily bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But deliuer vs from euil. Amen.

Question.

What desirest thou of GOD in this praier?

Aunswere.

I desire my Lorde God our heauenly father, who is the geuer of all goodnesse, to sende his grace vnto me, & to al people that we maie worship him, serue him, & obeie him as we ought to doe. And I praie vnto God, that he wil sende vs all thinges that be needefull, bothe for our soules & bodies. And that he wil be merciful vnto vs, & forgeue vs our sinnes: & that it

it will please him to saue and defende vs in all daungers Ghostelie, and bodelie: & that he will kepe vs from al sinne & wickednesse, and from our Ghostlie enemie, and from euerlastyng death. And thus I trust he wil dooe of his mercie and goodnesse, through our Lorde Jesu Christe. And therefore I saie, Amen. So be it.

¶ So soone as the children can saie in their mother toungue the Articles of the faith, the Lordes prayer, the.x. cõmaundementes, & also cã aunswere to soche questiones of this short Catechisme as the Bishoppe (or soche as he shal appointe) shal by his discretion appose them in, then shal thei be brought to the Bishoppe, by one that shal be his Godfather, or godmother, that euery childe maie haue a witnesse of his Confirmation.

¶ And the Bishoppe shall confirme theim on this wise.

¶ Confirmation.

Our helpe is in the name of the Lorde:

Aunswere.

Whiche hath made bothe heauen and yearth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforth worlde without ende.

Minister.

Lorde heare our prayer.

Aun-

Aunswere.

And let our crie come vnto the.

Let vs praie.

ALmightie and euerliuyng God, whiche hast vouchedsaufe to regenerate these thy seruauntes by water and the holie ghoste, & hast geuen vnto theim forgeuenesse of al their sinnes: strēgthen them we beseche the (O Lord) with the holie ghoste the coumforter, and daiely encrease in theim thy manifolde giftes of grace, the spirite of wisedome, and vnderstandyng: the Spirite of counsaille & ghostlie strength, the spirite of knowlege, and true godlinesse, & fulfil theim (O Lorde) with the spirite of thy holie feare. Amen.

Then the Bishoppe shal laie his hande vpon euery childe severally, saiyng:

Defende, O Lorde, this childe with thy heauenlie grace, ỹ he maie continue thine for euer, and daiely encrease in thy holie spirite more & more, vntill he come vnto thy euerlastyng kingdome. Amen

¶ Then shal the Bishoppe saie.

Let vs praie.

ALmightie euerliuyng GOD, whiche makest vs bothe to will, and to doe those thinges that be good, & acceptable vnto thy ma-

ieſtie, we make our humble ſupplicatiõs vnto the for theſe childzen, vpon whom (after the example of thy holie Apoſtles) we haue laied our hãdes, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe towarde theim, let thy fatherlie hande we beſeche the euer be ouer theim, let thy holie Spirite euer be with theim, & ſo leade them in the knowelege and obedience of thy woorde, that in the ende thei maie obteine the euerlaſtyng life: thzough our Lozde Jeſus Chriſte, who with the and the holie Ghoſte, liueth and reigneth one god, woꝛlde without ende. Amen.

Then the Biſchoppe ſhall bleſſe the childzen, thus ſaiyng.

The bleſſyng of God almightie, the father, the Sonne, and the holie Ghoſte, be vpon you, and remaine with you foꝛ euer. Amen.

The Curate of euery Pariſhe, oꝛ ſome other at his appointemente, ſhall diligently vpon Sondaies and holie daies, halfe an houre beſoꝛe Euenyng praier, openly in the Churche inſtructe & examine ſo many childzen of his Pariſhe ſent vnto him, as the time wil ſerue and as he ſhall thinke conueniente, in ſome parte of this Cathechiſme.

And

And all fathers, mothers, maisters and dames, shall cause their children, Seruauntes, and prentises (whiche haue not learned their cathechisme) to come to the churche at the time appointed, and obediently to heare, and be ordred by the Curate, vntill soche time as thei haue learned all that is here appointed for thē to learne. And whensoeuer the Bishoppe shall geue knowelege for children to be brought afore him to any conuenient place, for their Confirmation, then shall the Curate of euery Parishe, either bring, or sende in writyng the names of all those children of his parish, whiche can saie the articles of their faieth, the lordes Praier, and the. x. Commaundementes, and also how many of them can aunswere to thother questions cōteined in this Cathechisme.

And there shall none be admitted to the holie Communion: vntill soche time as he can saie the Cathechisme, and be confirmed.

The fourme of solemnization of Matrimonie.

First, the banes must be asked thre seueral sondaies, or holie daies, in the time of seruice the people beyng present, after the accustomed maner.

And if the persons that would be maried dwell in diuers Parishes, the banes must be asked in bothe Parishes, and the Curate of the one parish shall not solemnize Matrimonie betwirte theim, without a certificate of the banes being thrise asked, from the Curate of the other Parishe. At the daie appointed for solemnization of matrimonie the persons to be maried shal come into the bodie of the churche, with their frendes & neighbours. And there the Priestе shall thus saie.

Earely beloued frēdes, we are gathered together here in the sight of God, and in the face of his congregation, to ioigne together this man and this woman in holie matrimonie, whiche is an honourable estate, instituted of God in Paradise, in the time of mannes innocēcie, signifying vnto vs the misticall Union that is betwixt Christ and his churche: whiche holie estate, Christe adourned and beautified with his presence, & first miracle that he wrought in Cana of Galile, & is commended of saincte Paule, to be honourable emong al men, and therefore is not to be enterprised, nor taken in hande vnaduisedly, lightly, or wantonly, to satisfie mennes carnall lustes and appetites, like brute beastes ỹ haue no vnderstandyng: but reuerently, discretely, aduisedly, sobrely, and in the feare of God, duely considēryng the causes for the whiche matrimonie was ordeined. One was the procreation of children, to be brought vp in the feare and nourture of the Lorde, and praise of God. Secondly it was ordeined for a remedie against sinne, and to auoide fornication, ỹ soche persons as haue not the

the gifte of continencie might marie, and kepe theim selues vndefiled membres of Christes bodie. Thirdly, for the mutual societie, helpe, & counforte, that the one ought to haue of the other, bothe in prosperitie, & aduersitie, into the whiche holie estate, these two persons present, come now to be ioigned. Therefore if any man can shewe any iuste cause, why thei maie not lawfully be ioigned together, let him now speake, or elshereafter for euer holde his peace.

And also speakyng to the persones that shal be maried, he shall saie.

I require and charge you (as you will aunswere at the dreadfull daie of iudgemente, when the secretes of all hartes shalbe disclosed) that if ether of you dooe knowe any impediment, why ye maie not be lawefully ioigned together in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Goddes woorde doeth allow, are not ioigned together by god, neither is their matrimonie lawful.

At whiche daie of mariage, if any man dooe allege and declare any impedimente, why thei maie not be coupled together in matrimonie by Goddes law, or the lawes of this realme,

and will be bounde and sufficiente sureties with him to the parties, or els put in a caution to the full value of soche charges, as the persones to be maried dooe sustaine, to proue his allegation: then the solempnization must be deferred vnto soche time as the trueth be tried. If no impediment be alleged, then shal the Curate saie vnto the man.

N. Wilt thou haue this womā to thy wedded wife, to liue together after Goddes ordinaunce, in the holie estate of Matrimonie? Wilt thou loue her, coumforte her, honour, and kepe her, in sickenesse and in health? And forsaking all other, kepe the onely to her, so longas you bothe shal liue?

The man shal aunswere.

I will.

Then shal the Priest saie to the woman.

N. Wilt thou haue this manne to thy wedded housbād, to liue together after Goddes ordinaūce, in the holie estate of matrimonie? Wilt thou obeie him, & serue him, loue, honour, and kepe him, in sickenesse and in health. And forsaking all other, kepe the onely vnto him so lōge as you bothe shall liue?

The woman shall aunswere.

I will.

Then shall the minister saie.

Who geueth this woman to be mari-

ed

ed vnto this man:

And the minister receiuyng the woman at her father or frendes handes, shal cause the man to take the woman by the right hande, and so either to geue their trouth to other, the man first saiyng:

I N. take the M. to my wedded wife, to haue and to holde, from this daie forwarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherishe, till death vs departe: accordyng to Goddes holie ordinaunce, and thereto I plight the my trouth.

Then shal thei louse their handes, and the woman takyng again the mā by the right hand, shal saie.

I N. take the M. to my wedded housbande, to haue and to holde, from this daie forwarde, for better, for woorse, for richer for poorer, in sickenesse, and in health, to loue, cherishe, and to obeie, till death vs depart, accordyng to Goddes holie ordinaunce: & thereto I geue the my trouth.

Then shall thei again louse their handes, and the manne shal geue vnto the woman a ring, laiyng the same vpon the booke, with the accustomed dutie to the Priest and clarke. And the Priest takyng the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man taught by the Priest, shall saie.

With this ring I the wedde: with my bodie I the woorshippe, and with all my worldely goodes I the endowe. In the name of the father, and of the soonne, and of the holie Ghoste. Amen.

Then the man leauyng the ring vpō the fourth finger of the womans lefte hande, the minister shall saie.

Let vs praie.

O Eternal God, creatour & preseruer of all Mankinde, geuer of all spirituall grace, the aucthour of euerlastyng life: send thy blessyng vpon these thy seruauntes, this man and this woman, whōwe blesse in thy name, that as Isaac and Rebecca, liued faiethfully together: so these Persones maie surely perfourme & kepe the vowe, & couenaunte betwixte thē made, (wherof this ring geuen, and receiued, is a tokē and pledge) and maie euer remaine in perfecte loue and peace together, and liue accordyng vnto thy lawes, through Iesus Christe our Lorde. Amen

Then shal the Priestе ioigne their right handes together, and saie

Those whō god hath ioigned together let no man put a sunder.

Then shal the ministеr speake vnto the people.

For almoche as. M. E. M. haue cōsented together

together in holie wedlocke, and haue witnessed thesame before god, and this companie, and thereto haue geuen and pledged their trouthe either to other, and haue declared thesame by geuyng and receiuyng of a Ring, and by ioignyng of handes: I pronounce that thei be manne, and wife together. In the name of the father, of the Sonne, and of the holie Ghost Amen.

And the Minister shall adde this blessyng

GOd the father, GOD the sonne, GOD the holie Ghoste, blesse preserue, and kepe you, the Lorde mercifully w̄ his fauour looke vpō you, & so fil you with all spirituall benediction, and grace, that you maie so liue together in this Life, that in the Worlde to come, you maie haue life euerlastyng. Amen.

Then the Ministers, or Clerkes goyng to the Lordes Table shal saie, or sing this psal. folowing

Beati omnes. Psal. cxxviii

BLessed are all thei that feare the lorde: and walke in his waies.

For thou shalt eate the labour of thy handes, O well is thee, & happie shalt thou be.

Thy wife shalbe as the fruictful Vine vpon

vpon the walles of thy house.

Thy children like the Oliue braunches rounde about thy table.

Lo, thus shall the man bee blessed that feareth the lorde.

The lorde from out of Sion shal blesse the: that thou shalt see Jerusalem in prosperitie, al thy life long.

Yea, that thou shalt see thy childres children: and peace vpon Israel.

Glorie be to the father and to the sõne and the holie Ghost.

As it was in the beginnyng, is now and euer shalbe, worlde without ende. Amen.

Or els this Psalme.

Deus misereatur nostri. Psal. lxvi.

GOD be mercifull vnto vs and blesse vs, and shewe vs the lighte of his countenaunce, and be mercifull vnto vs.

That thy waie maie be knowen vpon the yearth: thy saueng health emong all nations.

Let the people praise the o God: yea let all the people praise thee.

O lette the nacions reioice and be glad for thou shalt iudge the folke righteously and Gouerne the Nationes vppon the yearth.

yearth

Lette the people praise the O God: let al the people praise the.

Then shall the yearth bring foorth her encrease, and God euen our GOD, shall geue vs his blessyng.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glorie be to the father, and to the sõne and to the holie Ghoste.

As it was in the beginnyng, is now, and euer shalbee: Worlde without ende. Amen

The Psalme ended and the man and the womanne kneelyng afore the Lordes Table: The priest standyng at the Table, and tournyng his face toward them shal saie.

Lorde haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

minister.

Lorde haue mercie vpon vs.

Our father whiche art. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy Seruaunte and thy

handē

handmaide.

Aunswere

Whiche put their trust in the.

Minister

O Lorde sende theim helpe from thy holie place.

Answere

And euermore defende theim.

Minister

Be vnto theim a toure of strength

Aunswere

From the face of their enemie

Minister

O Lorde heare our praier

Aunswere,

And let our crie come vnto the.

The Minister

O GOD of Abraham, GOD of Isaac, GOD of Jacob, blesse these thy seruauntes, and sowe the seede of eternall life in their mindes, ỹ whatsoeuer in thy holie worde, thei shall profitably learne: thei maie in deede fulfille thesame.

Looke O Lorde mercifully vpon theim from Heauen, and blesse theim. And as thou diddest sende thy blessyng vpon Abraham, and Sara to their greate coumforte: so vouchesaufe to sende thy blessyng vpon these thy Seruantes, that thei obeiyng thy wille, and alwaie beyng in saufe-

tie

tie, vnder thy protection, maie abide in thy loue vnto their liues ende. Through Iesu Christ our Lorde. Amen.

This praier next folowyng, shalbe omitted when the woman is past childe birth.

O Mercifull Lorde, and heauenlie father, by whose gracious gifte, mankinde is encreased, we beseeche the assist with thy blessyng these twoo persones, that thei maie bothe bee fruictfull in procreacion of children, and also liue together so long in Godlie loue, and honestie, that thei maie see their childers Children, vnto the thirde and fowerth Generation, vnto thy praise and honour. Through Iesus Christ our Lorde, Amen.

O GOD, whiche by thy mightie power hast made all thinges of nought, whiche also, after other thinges sette in order, diddest appoinct that out of manne (created after thine owne image and similitude) woman should take her beginnyng, and knittyng them together diddest teache that it should neuer be lawfull to putte a sunder those whom thou by Matrimonie haddest made

one

one. O God whiche hast consecrated the state of Matrimonie to suche an excellēt misterie, ỹ in it is signified and represented the spiritual mariage & vnitie betwixt Christ and his churche. Looke mercifully vpon these thy seruantes, that bothe this man maie loue his wife, accordyng to thy woorde: as Christ did loue his spouse the Churche, who gaue himself for it, louyng and cherishyng it, euen as his owne flesh And also that this womā maie be louyng and amiable to her housbande as Rachel, wise as Rebecca, faithfull and obediente as Sara, and in all quietnesse, Sobrietie, and peace, be a folower of holie and godlie Matrones. O Lorde blesse theim bothe, and graunt theim to enherite thy euerlastyng kingdome. Through Jesus Christe our Lorde. Amen.

Then shal the Priest saie

Almightie God, whiche at the beginnyng didde create our first parentes Adam a Eue, & did sanctifie & ioigne thē together in mariage, poure vpon you the richesse of his grace, sanctifie, & blesse you, that ye maie please him bothe in bodie and soulle, and liue together, in holie loue, vnto your liues ende. Amen.

Then

Then shall beginne the Communion and after the Gospel shalbe saied a Sermon, wherein Ordinarily (so oft as there is any mariage) thoffice of a man and wife shalbe declared, accordyng to Holie Scripture, or if there be no Sermon, the Minister shal reade this that foloweth.

All ye whiche be maried, or whiche entende to take the holie estate of Matrimonie vpon you, heare what holie Scripture dooeth saie, as touchyng the duetie of Housbandes towarde their Wiues, and wiues towarde their housbandes.

SAinct Paule in his Epistle to the Epheſiens the fifth chapiter doeth geue this commaundemente to all maried men.

Ye Housbandes loue your wiues, euen as Christ loued the churche, and hath geuen himselfe for it, to sanctifie it pourgyng it in the founteine of Water, through the woorde, that he might make it vnto himselfe a glorious cõgregation, not hauyng spotte, or wrinkle, or any soche thing, but that it should be holie and blameleſſe

So men are bounde to loue their owne wiues as their owne bodies.

He that loueth his owne wife, lõueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the LORDE dooeth

the

the congregation, for we are membres of his bodie, of his flesh and of his bones.

For this cause shal a man leaue father and Mother, and shalbee ioigned vnto his Wife, and thei twoo shalbee one flesh

This misterie is great, but I speake of Christ and of the congregation. Neuertheless, let euery one of you so loue his owne wife euen as himself.

Collos.iiii. Likewise the same Saincte Paule writyng to the Collossiens) Speaketh thus to al men that be maried. Ye menne loue your wiues, and be not bitter vnto theim

1.Pet.iii. Heare also what S. Peter thapostle of Christe, whiche was himselfe a maried man, saieth vnto all men that are maried.

Ye housbandes dwel w̄ your wiues according to knowlege. Geuyng honour vnto the wife, as vnto the weaker vessel, and as heires together of the grace of life, so that your praiers bee not hindred.

Hetherto ye haue heard the duetie of the housbande towarde the wife.

Now likewise ye wiues heare & learne your duetie towarde your housbandes, euen as it is plainely settefoorth in holie Scripture.

Sainct

Saincte Paule (in the forenamed Epistle to the Ephesiãs) teacheth you thus: ye women, submit your selues vnto your awne housbandes, as vnto the Lorde: For the housbande is the wiues heade, euen as Christe is the heade of the churche. And he is also the sauiour of the whole bodie. Therefore as the churche or congregaciõ, is subiecte vnto Christe. So likewise let the wiues also bee in subiection vnto their awne housbandes in all thinges. And again he saieth: let the wife reuerence her housbande. And (in his Epistle to the Collossians) saincte Paule geueth you this short lesson. Ye wiues submit your selues vnto your awne housbãdes, as it is conuenient in the Lorde. Ephe. v.

Saincte Peter also dooeth instructe you very godly, thus saiyng: let wiues be subiecte to their awne housebandes, so that if any obeie not the worde, thei maie be wonne without the woorde, by the conuersacion of the wiues, while thei beholde your chaste conuersacion, coupled with feare, whose apparell let it not be outwarde, with broided heare, and trimmyng aboute with Golde, either in puttyng on of gorgious apparell, but let i. Peter. iii.

the hid manne, whiche is in the harte, be without all corrupcion, so that the spirit be milde and quiete, whiche is a precious thing in the sight of God. For after this maner (in the olde time) did the holie women, whiche trusted in God, apparell thē selues, beyng subiect to their awne housbādes, as Sara obeied Abraham, callyng him lorde, whose daughters ye are made, dooyng well, and beeyng not dismaied with any feare.

¶ The newe maried persones (the same daie of their mariage) must receiue the holy cōmunio

¶ The order for the visitacion of the sicke.

¶ The Priest entryng into the sicke persones house, shall saie.

Peace be in this house, and to all that dwell in it.

¶ When he cometh into the sicke mannes presence, he shall saie, kneelyng doune.

R Remembre not lorde our iniquities, nor the iniquities of our forefathers Spare vs good lorde, spare thy people, whom thou hast redemed with thy moste precious bloude, and be not angrie with vs for euer.

Lorde haue mercie vpon vs.
Christe haue mercie vpon vs.

Lorde

Lorde haue mercie vpon vs.
Our father whiche art in heauen.&c.
And lead vs not into temptacion.
Answere.
But deliuer vs from euill. Amen.
Minister.
O lorde saue thy seruaunte.
Answere.
Whiche putteth his trust in thee.
Minister.
Sende him helpe from thy holie place.
Answere.
And euermore mightely defende him.
Minister.
Let the enemie haue none aduauntage of him.
Answere.
Nor the wicked approche to hurte him.
Minister.
Be vnto him, O lorde, a strong towre.
Answere.
From the face of his enemie.
Minister.
Lorde heare our praiers.
Answere.
And let our crie come vnto thee.
Minister.

O Lorde looke doune from heauen, beholde, visite, and releue this thy seruaunte. Looke vpon him with the yies of thy mercie, geue him cõfort, and sure confidence in thee, defende him from

the daunger of the enemie, and kepe him in perpetuall peace, and saufetie: through Jesus Christe our lorde. Amen.

Hear vs almightie, and moste mercifull God, and sauiour, extende thy accustomed goodnesse, to this thy seruaunte, whiche is greued with sickenesse, visite him, O lorde, as thou diddest visite Peters wiues mother, and the capitaines seruaunte. So visite and restore vnto this sicke persone, his former helth, (if it be thy wille) or els geue him grace, so to take thy visitacion, that after this peinfull life ended, he maie dwell with the in life euerlastyng. Amen.

Then shall the minister exhorte the sicke persone, after this fourme, or other like.

Dearely beloued knowe this, that almightie GOD, is the lorde of life and death, and ouer al thinges to theim perteinyng as youth, strēgth, health, age, weakenesse and sickenesse, wherefore, whatsoeuer your sickenesse is, knowe you certainly, that it is goddes visitacion. And for what cause soeuer this sickenesse is sent vnto you: whether it bee to trie your pacience for the example of other, and that your faith

faithe maie bee founde in the daie of the Lorde, laudable, glorious, and honourable, to the encrease of glorie, and endelesse felicitie: or els it be sent vnto you, to correcte, & amende in you what soeuer doeth offende the yies of our heauenlie father: knowe you certainly, that if you truely repēt you of your sinnes, and beare your sickenesse pacientlye, trustyng in Goddes mercie, for his deare soonne Iesus Christes sake, & rendre vnto him humble thankes, for his fatherlie visitacion, submittyng your self wholy to his will, it shall tourne to your profite, and helpe you forwarde in the right waie, that leadeth vnto euerlastyng life.

Take therefore in good woorthe, the chastemente of the Lorde, for whom the Lorde loueth, he chastiseth. Yea, as sainct Paule saieth, he scourgeth euery soonne whiche he receiueth. If you endure chastisemēt, he offreth himself vnto you, as vnto his awne children. What soonne is he that the father chastiseth not? If ye bee not vnder correccion (whereof all true childrē are partakers) then are ye bastardes, and not children. Therefore, seeyng that when our carnall fathers dooe correcte

If the persone visited bē very sicke then the curate maie ende his exhortacion in this place.

recte vs, we reuerently obeie theim, shall we not now moche rather, be obedient to our spiritual father, and so liue? And thei for a fewe daies doe chastise vs after their awne pleasure, but he dooeth chastise vs for our profite, to thentent he maie make vs partakers of his holinesse. These wordes good brother, are Goddes woordes, and written in holie Scripture, for our coumfort, and instruccion, that we should pacientlye and with thankesgeuyng, beare our heauenlie fathers correccion, whensoeuer by any maner of aduersitie, it shall please his gracious goodnesse to visite vs And there should be no greater coumfort to christian persones, then to be made like vnto Christ, by suffryng pacientlye aduersities, troubles, & sickenesses. For he himselfe wēt not vp to ioie, but first he suffred pein: he entred not into his glorie, before he was crucified: so truely our waie to eternall ioie, is to suffer here with Christ, and our doore to entre into eternall life: is gladly to die with Christ, that we may rise again frō death, and dwell with him in euerlastyng life. Now therfore, takyng your sickenesse, whiche is thus profitable for you pacientlye: I exhort you in the name

of

of God, to remẽbre the profession, whiche you made vnto god, in your baptisme. And forasmuche as after this life, there is accoumpte to bee geuen vnto the righteous iudge, of whom all must be iudged without respecte of persones: I require you to examine your self, and your state, bothe towarde God and man, so that accusyng and condẽmnyng your self, for your awne faultes, you maie finde mercie at our heauenlie fathers hande, for Christes sake, and not be accused and condemned in that fearefull iudgemente. Therefore I shall shortly reherse the articles of our faith, that ye maie knowe whether you dooe beleue as a christian manne should, or no.

¶ Here the minister shall rehearse the Articles of the faith, saiyng thus.

Dooest thou beleue in GOD the father almightie.

¶ And so foorth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie, with all the worlde, exhortyng him to forgeue from the botome of his harte, all persones that haue offended him, and if he haue offended other, to aske thẽ forgeuenesse: and where he hath dooen iniurie, or wrong to any man, that he make amendes to the outermoste of his power. And if he haue not afore disposed his gooddes, lette him then make his wille. (But menne must bee ofte admonished that thei set an order for their temporal good

This maie be dooen before the minister begin his prayers, as he shall see cause.

des, and landes, when thei be in health. (And also declare his debtes, what he ought eth, and what is oughyng vnto him, for discharging of his conscience, and quietnesse of his executours. The minister maie not forget, nor omit to moue the sicke persone, (and that moste earnestly) to liberalitie towarde the poore.

¶ Here shall the sicke persone make a speciall confession, if he feele his conscience troubled with any weighyie matter. After whiche confession, the priest shall absolue him after this sorte.

O MY lorde Jesus Christe, who hath left power to his churche, to absolue all sinners, whiche truely repente, and beleue in him: of his great mercie forgeue the thine offēces, and by his authoritie committed to me, I absolue thee frō al thy sinnes. In the name of the father, & of the soonne, and of the. &c. Amen.

¶ And then the priestе shall saie the Collecte folowyng.

Let vs praie.

O Moste mercifull God, whiche accordyng to the multitude of thy mercies, doocst so put awaie the sinnes of those, whiche truely repent, that thou remembrest them no more, opē thy yie of mercie vpō this thy seruaunt, who moste earnestly desireth pardone, and forgeuenesse. Renue in him moste louyng father, whatsoeuer hath been decaied, by ỹ fraude

and

and malice of the Deuille, or by his owne carnal wille, and frailnesse: preserue, and continue this sicke membre in the vnitie of thy Churche, consider his contrition, accepte his teares, asswage his peine, as shalbe seen to the moste expediēt for him. And forasmuche as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy moste dearely beloued sonne Jesu Christe, Amen.

¶ Then the minister shal saie this Psalme. *In tē Domine speraui. Psalm. xxxi.*

IN the lorde haue I putte my trust let me neuer be putte to confusiō but ridde me, and deliuer me into thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong holde, whereunto I maie alwaie resorte: thou hast promised to helpe me, for thou art my house of defence, and my castelle.

Deliuer me, O my God, out of the hande of the vngodlie, out of the hande of the vnrighteous and cruel man.

For thou, O Lorde God, art the thing that I long for: thou art my hope euen from my youth.

Through

Through the haue I been holden vp euer sens I was borne: thou art he, that tooke me out of my mothers wombe, my praise shal alwaie be of the.

I am become as it were a monster vnto many: but my sure trust is in the.

O lette my mouthe be filled with thy praise: that I maie sing of thy glorie and honour, al the daie long.

Cast me not awaie in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me, & thei that laie waite for my soulle, take their counsaille together saiyng: GOD hath forsaken him, persecute him, & take him, for there is none to deliuer him.

Goe not farre from me, O GOD, my God, haste the to helpe me.

Lette them be confounded and perishe that are against my soulle: lette theim be couered with shame and dishonour that seeke to dooe me euel.

As for me, I will pacientlye abide alwaie: and wil praise the, more and more.

My mouth shall daiely speake of thy righteousnesse and saluatiō: for I knowe no ende therof.

I will goe foorth in the strength of the Lorde God: and wil make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youthe vp vntil now: therefore I wil tel of thy woonderous woorkes.

Forsake me not (O God) in mine olde age, when I am graie headed: vntil I haue shewed thy strength vnto this generatiō and thy power to al them that are yet for to come.

Thy righteousnesse (O God) is very high, and great thinges are thei that thou hast dooen: O God who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou tourne and refreshe me, yea, and broughtest me from the deepe of the earth again.

Thou hast brought me to great honour: and coumforted me on euery side.

Therefore wil I praise thee & thy faithfulnesse (O God) playing vpon an instrument of Musike: vnto thee wil I sing vpō the harpe, O thou holie one of Israel.

My lippes wil be faine, when I sing vnto thee: & so wil my soulle whom thou hast deliuered.

My toungue also shall talke of thy righteous-

righteousnesse all the daie long: for thei are confounded and brought vnto shame, that seeke to doo me euil.

Glorie bee to the Father, and to the Sonne, and to the holie Ghoste.

As it was in the beginnyng, is now, & euer shalbe worlde without ende, Amen,

¶ Addyng this.

O Sauiour of the worlde, saue vs, whiche by thy Crosse and precious bloude hast redemed vs, helpe vs, we beseeche the, O God.

¶ Then shal the Minister saie.

O Almightie Lorde, whiche is a T most strong tower to all theim that putte their truste in him, to whom al thinges in heauen, in earth, and vnder the earth doo boowe, and obeie, be now, and euermore thy defence, and make the knowe, and feele, that there is no other name vnder heauen geuen to man, in whō and through whom thou maiest receiue health and saluation but onely the name of our Lorde Iesus Christe, Amen.

¶ The Communion of the Sicke.

FOrasmuche as al mortal men be subiecte to many soubdein perilles, diseases, & sickenesses, & euer vncertéine what time thei shal departe out of this

this life. Therefore to thentent thei maie bee alwaies in a readines to die, whenſoeuer it ſhall pleaſe almightie God to call theim. The Curates ſhal diligently from time to time, but ſpecially in the plague time, exhorte their Pariſhioners, to the ofte receiuyng in the Churche, of the holie Communion of the bodie and bloude of our Sauiour Chriſte. whiche (if thei doe) thei ſhal haue no cauſe in their ſoubdeine viſitation to be vnquieted for lacke of the ſame. But if the ſicke perſone be not hable to come to the Churche, and yet is deſirous to receiue the Cõmunion in his houſe, thẽ he muſt geue knowelege ouer night, or elles early in the morning to the Curate, ſignifying alſo how many be appointed to communicate with him. And hauyng a conuenient place in the ſicke mãnes houſe, where the Curate maie reuerently miniſter, and a good numbre to receiue the Communion with the ſicke perſone, with all thinges neceſſarie for the ſame, he ſhal there miniſter the holie communion.

¶ The Collecte.

Almightie euerliuyng God, maker of mankinde, whiche dooeſt correcte thoſe whom thou dooeſt loue, and chaſtiſeſt euery one whom thou dooeſt receiue, we beſeche the to haue mercie vpon this thy ſeruaunte, viſited with thy hande, & to graunt that he maie take his ſickeneſſe pacientlỹ, and recouer his bodily health (if it be thy gracious wille) and whenſoeuer his ſoulle ſhal departe from the bodie, it maie be without ſpotte preſented vnto the: through Jeſus Chriſte our Lorde, Amen.

¶ The

¶ The Epiſtle.

Hebr.xii. MY ſoonne deſpiſe not the correction of the Lorde, neither faynte when thou art rebuked of him. For whom the Lorde loueth, him he correcteth: yea, & he ſcourgeth euery ſoonne, whom he receiueth.

¶ The Goſpel.

Iohan.v. VErely, Verely, I ſaie vnto you, he that heareth my woorde & beleueth on him that ſent me, hath euerlaſtyng life, and ſhal not come vnto damnation, but he paſſeth from death vnto life.

¶ At the time of the diſtribution of the holie Sacramente, the Prieſte ſhall firſt receiue the Communion him ſelfe, and after miniſtre vnto them that be appointed to communicate with the ſicke.

¶ But if any man, either by reaſon of extremitie of ſickeneſſe, or for lacke of warnyng in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, dooe not receiue the Sacramente of Chriſtes bodie and bloude, then the Curate ſhal inſtruct him that if he dooe truely repente him of his ſinnes, & ſtedfaſtly beleue that Ieſus Chriſt hath ſuffred death vpō the croſſe for him and ſhedde his bloude for his redemption, earneſtly remembryng the benefeictes he hath thereby, and geuyng him hartie thankes therefore, he dooeth eate and drinke the bodie and bloude of our Sauiour Chriſte, profitably to his ſoulles health, although he dooe not receiue the Sacramente with his mouthe.

¶ When the ſicke perſone is viſited, & receiueth the holie Communion al at one time, then the Prieſte for more expedition ſhall cutte of the

the fourme of the visitation at the Psalme. *In the O Lorde haue I put my truste,* & goe streight to the Communion.

¶ In the time of plague, Swette, or suche other like cõtagious times of sickenesses, or diseases, whõ none of the Parosshe, or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall requeste of the diseased, the minister maie alonely communicate with him.

¶ The Order for the Burial of the dead.

¶ The Priestе metyng the corps at the churche stile, shal saie: Or elles the Priest and Clerkes shal sing, and so goe either vnto the Churche, or towardes the graue.

I Am the resurrection & the life (saieth the lorde) he that beleueth in me: yea though he were dead, yet shall he liue. And whosoeuer liueth, and beleueth in me shall not die for euer. Iohn.xi.

I Knowe that my redeemer liueth, and that I shal rise out of the earth in the last daie, & shalbe couered again with my skinne, and shal see God in my flesh: yea, and I my self shal beholde him, not with other, but with thesame yies. Job.xix.

W E brought nothing into this worlde neither maie wee carrie any thing out of this worlde. The Lorde geueth, and the LORDE taketh awaie, i.Timo.vi.

Euen

Iob.1. Euen as it hath pleased the Lorde, so cometh thinges to passe: Blessed bee the name of the Lorde.

¶ when thei come at the graue, whiles the corps is made readie to be laied into the yearth, the Priestе shal saie, or the Priestes and Clerkes shal sing:

Iob.xiv. MAN that is borne of a woman hath but a shorte time to liue, & is ful of miserie: he cometh vp, and is cutte doune like a floure, he flieth as it were a shadowe, and neuer continueth in one staie. In the middest of life we be in death, of whō maie we seeke for succour, but of the, o lorde, whiche for our sinnes iustly art displeased: yet o lord God moste holie, O Lorde most mightie, O holie, and moste merciful sauiour, deliuer vs not into the bitter peines of eternall death. Thou knowest Lorde the secretes of our hartes, shutte not vp thy mercifull yies to our praiers. But spare vs Lorde moste holie, O GOD moste mightie, O holie, and mercifull sauiour, thou moste worthie iudge eternall, suffer vs not at our last houre for any peines of death to fal from the.

¶ Then while the earth shalbe cast vpon the bodie, by some standyng by, the Priestе shall saie.

Foralmuche

FOr asmoche as it hath pleased almightie GOD of his great mercie to take vnto him selfe the Soulle of our deare brother here departed, we therefore cõmit his bodie to the grounde: earth to earth: ashes, to ashes: dust, to dust: in sure and certain hope of resurrectiõ to eternal life, through our Lorde Jesus Christe, who shall chaung our vile bodie that it maie be like to his glorious bodie, accordyng to the mightie woorkyng, whereby he is able to subdue all thinges to him selfe.

Then shalbe saied, or song.

I Heard a voice from heauen saiyng vnto me: write from henssoorth, blessed are the dead whiche die in the lorde. Euẽ so saieth the Spirite that thei rest from their laboures.

Then shal solowe this lesson taken out of the xv. Chap. to the Corin. the first Epistle.

CHriste is risen from the dead, and become the first fruictes of thẽ that slept. For by a man came death, & by a man came the resurrection of the dead. For as by Adam all die, euen so by Christe, shall all be made aliue, but e-

uery man in his awne ordre. The first is Christ, then thei that are Christes at his comyng. Then cometh the ende, when he hath deliuered vp the Kingdome to God the father, when he hath putte downe all rule, and al auctho*r*itie, and power. For he must reigne till he haue put al his enemies vnder his feete. The last enemie that shal be destroied is death. For he hath put all thinges vnder his feete. But when he saieth all thinges are putte vnder him, it is manifest that he is excepted, whiche didde put all thinges vnder him. When all thinges are subdued vnto him, then shall the Soonne also him selfe be subiecte vnto him that put all thinges vnder him, that God maie be all in all, els what dooe thei whiche are baptised ouer the dead, if the dead rise not at all? Why are thei then Baptized ouer theim: yea, and why stande we alwaie then in ieopardie? By our reioysing whiche I haue in Christe Iesu our LORD, I die daiely. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, if the dead rise not again? Let vs eate and drinke, for to morowe we shall die. Be not ye deceiued:

cuill

euill woordes corrupte good maners. Awake truely out of slepe, and sinne not. For some haue not the knowlege of God: I speake this to your shame. But some man will sale, how arise the dead? With what bodie shall thei come? Thou foole, that which thou sowest is not quickened except it die. And what sowest thou? thou sowest not that bodie ẏ shalbe: but bare corne, as of wheate, or some other: but God geueth it a bodie at his pleasure, to euery seed his owne bodie. Al flesh is not one maner of flesshe, but there is one maner of flesh of mẽ, another maner of flesh of Beastes, another of fishes, another of birdes. There are also celestiall bodies, & ther are bodies terrestrial. But ẏ glorie of the celestiall is one, & the glorie of the terrestrial is another. Ther is one maner glorie of ẏ sunne, & another glorie of the mone & another glorie of the starres. For one starre differeth frõ another in glorie: so is the resurrectiõ of the dead. It is sowen in corruptiõ, it riseth again in incorruptiõ. It is sowẽ in dishonour, it riseth again in honor. It is sowẽ in weakneſſe, it riseth again in power. It is sowẽ a natural bodie, it riseth again a spiritual body

There is a naturall bodie, and there is a spirituall bodie: as it is also written, the first man Adam was made a liuyng soule, & the last Adam was made a quickenyng spirite. Howbeit, that is not first whiche is spirituall: but that whiche is naturall, and then that whiche is spiritual. The first manne is of the earth, earthie. The seconde man is the Lorde from heauen, heauenlie. As is the earthie, sochе are thei that be earthie. And as is the heauenlie, sochе are thei that are heauenlie. And as we haue borne the image of the earthie, so shal we beare the image of the heauenlie. This saie I brethren, that flesh & bloude can not enherite the kingdome of God, neither doeth corruption enherite uncorruption. Beholde, I shewe you a misterie. We shal not all slepe: but we shall all be chaunged, and that in a moomente, in the twinkelyng of an yie by the last Trumpe. For the Trumpe shall blowe, and the dead shall rise incorruptible, and we shall be chaunged. For this corruptible must putte on incorruption, and this mortall must putte on immortalitie. When this corruptible hath put on incorruption, and this mortall

hath

hath putte on immortalitie: then shall be brought to passe the saiyng that is written. Death is swalowed vp in victorie: Death where is thy sting? Helle where is thy victorie? The sting of Death is sinne, & the strength of sinne is the lawe. But thankes be vnto God, whiche hath geuen vs victorie through our Lorde Iesus Christe. Therefore my deare brethren, be ye stedfast and vnmoueable, alwaies riche in the woorke of the Lorde, for as moche as ye knowe, how that your labour is not in vaine in the Lorde.

The lesson ended, the Priest shal saie.

Lorde haue mercie vpon vs.
Christe haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father whiche art in heauen &c
And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

The Priest

Almightie GOD, with whom doe liue the Spirites of theim that departe hens in the Lorde, and in whom the soulles of them that be elected, after thei be deliuered frō the burthen of the flesshe, be in toie and felicitie. We geue the hartie thankes for

that it hath pleased the to deliuer this. N. our Brother, out of the miseries of this sinnefull worlde, beseechyng the that it maie please the of thy gracious goodnesse, shortely to accoumplishe the numbre of thine electe, and to hasten thy kingdome, that we with this our brother, and al other departed in the true faieth of thy holie name, maie haue our perfecte consummation and blisse bothe in bodie and soulle, in thy eternal & euerlastyng glorie. Amen.

The Collecte:

O Mercifull God, the Father of our Lorde Iesus Christe, who is the resurrection and the life, in whom, whosoeuer beleueth shall liue though he die, & whosoeuer liueth and beleueth in him, shall not die eternally, who also taught vs (by his holie Apostle Paule) not to be sorie as men without hope, for them that slepe in him: We mekely beseche the (O Father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shal departe this life, we maie rest in him, as our hope, is this our brother dooeth, and that at the generall Resurrection in the

iaste

laste daie, we maie be founde acceptable in thy sight, and receiue that blessyng whiche thy welbeloued soonne shall the pronounce to all that loue and feare the saiyng: Come ye blessed children of my father, receiue the kingdome prepared for you from the beginnyng of the worlde. Graunte this we beseche the, O mercifull Father, through Jesus Christe our mediatour and redemer. Amen.

¶ The thankes geuyng of women after childe birthe, communely called the churchyng of women.

The woman shall come into the Churche, and there shall knele downe in some conuenient place, nigh vnto the place where the Table standeth, & the Priest standyng by her shall saie these woordes, or suche like, as the case shall require.

FOrasmoche as it hath pleased almightie GOD of his goodnesse to geue you safe deliueraunce, and hath preserued you in the great daungier of childe birthe: ye shall therefore geue hartie thankes vnto God and praie.

Then shall the Priest saie this Psalme

I Haue lifte vp mine yes vnto the hilles: from whens cometh my helpe.

My helpe cometh euen from the Lorde: whiche hath made heauen and earth.

He will not suffre thy foote to be moued: and he that kepeth the will not slepe.

Beholde he that kepeth Israel: shal neither slumbre nor slepe.

The Lorde him selfe is thy keper: the LORD is thy defence vpon thy right hande.

So that the sunne shall not burne the by daie: neither the moone by night

The Lorde shall preserue the from all euill: yea, it is euen he that shall kepe thy Soulle.

The lorde shal preserue thy goyng out, and thy comyng in: from this time foorth for euermore.

Glorie be to the father, & to the sonne, and to the holie ghoste.

As it was in the begynnyng, is now, and euer. &c

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our

Our father whiche art. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euil. Amen.

Priest

O Lorde saue this Woman thy Seruaunte

Aunswere.

Whiche putteth her trust in thee.

Priest

Be thou to her a strong toure

Aunswere

From the face of her enemie.

Priest

Lorde heare our praier.

Aunswere.

And let our crie come vnto the.

Priest

Let vs praie.

O Almightie God, whiche hast deliuered this woman thy seruaunt from the great peine, and perille of Childe birth. Graunt we beseeche the moste mercifull father, that she through thy helpe, maie bothe faithfully liue, and walke in her vocation, according to thy wille in this life present, & also maie be partaker of euerlastyng Glorie, in the life to come. Through Iesus Christe our Lorde. Amen.

The

The woman that cometh to geue her thankes, must offre accustomed offringes, and if there be a Communion, it is conuenient that shee receiue the holie Communion.

A Commination against sinners, with certein prayers to bee vsed diuers times in the yere.

After Morning Prayer, the People beyng called together by the ringyng of a Belle and assembled in the churche, the English Letanie shalbe said after the accustomed maner, whiche ended, the priest shal goe in to the Pulpite, and saie thus.

Brethren in the primatiue churche, there was a godlie discipline, that at the beginnyng of Lent suche persones as were notorious sinners, were putte to open penaunce and punished in this World, that their Soulles might be saued in the daie of the Lorde. And that others admonished by their example, might bee the more afraied to offende.

In the steede whereof, (vntill the said Dis-

Discipline maie be restored again, whiche thing is moche to be wished) it is thought good, that at this time in your presence, should be red the general sētences of gods cursyng against impenitent Sinners, gathered out of the .xxviii. chapiter of Deuteronomie and other places of Scripture

And that ye shoulde aunswere to euery sentence. *Amen.* To thentent that you beyng admonished of ỹ great indignation of G D D against Sinners: maie the rather bee called to an earneste and true repentaunce, and maie walke moze warely in these daungerous daies, fliyng from soche vices, for the which ye affirme with your owne mouthes, the Curse of God, to be due.

Cursed is the manne that maketh any carued, or moulten Image, an abomination to the lorde, the woorke of the handes of the craftesman, and putteth it in a secrete place, to woorship it.

And the people shal aunswere and saie

Amen

Minister.

Cursed is he that curseth his father, or mother.

Aunswere:

Amen.

Minister.

Minister

Cursed is he that remoueth awaie the marke of his neighbours lande

Answere

Amen.

Minister

Cursed is he that maketh the blinde to goe out of his waie.

Aunswere.

Amen.

Minister

Cursed is he that letteth in iudgement the right of the straunger, of them that be fatherlesse, and of widdowes.

Aunswere,

Amen.

Minister

Cursed is hee that smiteth his neighbour secretly

Aunswere.

Amen.

Minister.

Cursed is he that lieth with his neighbors wife.

Aunswere

Amen

Minister

Cursed is he that taketh rewarde to slea the soulle of innocent bloude.

Aunswere.

Amen

Minister

Cursed

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his hart goeth from the lorde.

Aunswere

Amen.

Minister

Cursed are the vnmercifull, the fornicatours, and Adulterers, and the couetous persones, the Worshippers of Images, slaunderers, drunkardes, and Extorcioners.

Aunswere

Amen.

Minister.

IOVE, seyng that all thei bee accursed as the Prophete Dauid beareth witnesse, whiche & doe erre, and goe a strale from the commaundementes of GOD, let vs remembryng the dreadfull iudgemente hangyng ouer our headdes, and beyng alwaie at hande, retourne vnto our Lorde God, with all contrition and meknesse of hart bewailyng, and lamentyng our sinful life knowlegyng and confessyng our offences and sekyng to bryng foorth woorthie fruictes of penaunce. & For now is the Axe putte vnto the roote of the Trees, so that euery

Psal. CXVIII

Math. III.

euery tree which bringeth not forth good fruicte, is hewen downe, and cast into the fire.

Heb.x. It is a fearefull thing to fall into the handes of the liuyng God: he shal powre downe raine vpon the sinners & snares, *Psal.X.* fire, and brimmestone, storme, and tempest this shalbe their porcion to drinke. For lo *Esa. XXVI.* * the Lorde is comen out of his place, to visit the wickednesses of suche as dwel vppon the yearthe. But & who maie *Malach.iii.* abide the daie of his comyng? who shal be able to endure when he appeareth? *Math.iii.* His Fanne is in his hande, * and hee will pourge his flooze, and gather his Wheate into the Barne: but hee will burne the *i.Thes.v.* Chaffe with vnquencheable fire. * The Daie of the Lorde cometh as a Theefe vpon the Nighte, and when men shall saie peace, and all thinges are saufe, then shall sodeinly destruction come vpon them, as sorowe cometh vpon a woman trauailing with childe, and thei shal not escape. The *Rom.ii.* * shall appeare the wrath of God in the daie of vengeaunce, whiche obstinate sinners throughe the stubburnesse of their harte, haue heaped vnto themself, whiche despised the goodnesse, patience and long suf-

sufferaunce of God, when he called theim continually to repentaunce. When ☞ shal thei call vpon me, saieth the Lorde, but I wil not heare: thei shal seeke me early but thei shall not finde mee, and that because thei hated knowledge, and receiued not the feare of the LORDE: but abhorred my counsaill and despised my correction: then shall it be to late to knocke, when the doore shalbe shutte: and to late to crie for mercie when it is time of Justice. Oh terrible voice of most iust iudgemēt, whiche shalbe pronounced vpon theim, when it shalbe saied vnto theim: Goe ☞ ye cursed into fire euerlasting: whiche is prepared for the Deuill and his aungelles *Prouer.i.* *Math.xxv*

☞ Therefore brethren, take we heede by time, while the date of Saluation lasteth, for the nighte cometh, when no manne can woorke: but leat ☞ vs while we haue the lighte beleue in the lighte, and walke as the Children of lighte, that we be not cast into the outer darkenesse, where is weeping, and gnashing of teeth. ☞ Let vs not abuse the goodnesse of god, which calleth vs mercifully to amendement, and of endlesse pitie promised vs forgeuenesse of whiche is past. If with a whole *ii.Corin.vi* *Ihon.ix.* *Mat.XXV*

minde.

whole minde, and true harte we retourne vnto him. For ☞ though our sinnes bee redde as Scarlet, thei shalbe as white as Snowe: and though thei be like Purple, yeat shall thei be as White as Woolle.

Esaie.i.

Ezech.xxxiii ☞ Tourne you cleane saieth the Lorde, from all wickednesse, and your sinne shal not be your destruction.

Cast awaie from you all your vngodlinesse that yee haue dooen, make you newe hartes, and a newe spirite: wherefore wil ye die? O ye house of Israel? Seyng that I haue no pleasure in the Deathe of him that dieth saieth the lorde god Tourne you then, and ye shal shall liue.

1.Ihon.ii ☞ Although we haue sinned, yeat haue wee an Aduocate with the Father, Iesus Christ the righteous, and he it is that obteineth grace for our Sinnes,

Esai.liii. ☞ for he was wounded for our offences, and smitten for oure wickednesse. Let vs therfore retourne to him, who is the mercifull receiuer of al true penitent sinners assuryng ourselfe that hee is readie to receiue vs, and most willyng to pardone vs, if we come to him with faithfull repentaunce: If we will submitte our selues vnto him, and fromhenfoorthe walke in his

his waies. ☞ If wee will take his easie yoke, and light burden vpon vs, to folow him in lowelinesse, patience, & charitie, & be ordred by the gouernaunce of his holie spirit, seking alwaies his glorie, and seruyng him duely in our vocatiō with thākes geuyng. This if we dooe, Christ will deliuer vs from the curse of the lawe, and from the extreme malediction, which shal light vpon theim that shalbe sette on the left hande, and he will set vs on his right ☞ hande, and geue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious kingdome, vnto the whiche, he vouchesauke to bring vs al, for his infinite mercie. Amen. *Math.xi.* *Math.xxv.*

Then shal thei all kneele vpon their knees, and the priestes and clerkes knelyng, where thei are accustomed to saie the Letanie, shal say this Psalme Miserere mei Deus.

℣ Aue mercie vpon me o God after thy great goodnes: accordyng to ỹ multitude of thy mercies, do awai mine offēces. *Psal.li*

Washe me throughly from my wickednesse, and cleuse me from my sinne.

For I knowelege my faultes, and my sinne is euer before mee.

Against the onely haue I sinned, & doen this euil in thy sight, that thou mightest

be iustified in thy saiyng and clere when thou art iudged

Beholde I was shapen in wickednesse: and in sinne hath my mother cõceiued me.

But loe, thou requirest truethe in inwarde parties, and shalt make mee to vnderstande wisedome secretly.

Thou shalt pourge me with Isope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snowe

Thou shalt make mee heare of ioie and gladnesse: that the bones whiche thou hast broken maie reioise.

Tourne thy face from my sinnes, and put out all my misdœdes

Make mee a cleane harte O God: and renue a right spirite within me.

Cast me not awaie from thy presence: & take not thy holie spirite from me.

O geue me the comfort of thy help again and stablishe me with thy free spirite

Then shal I teache thy waies vnto the wicked & sinners shalbe cõuerted vnto the

Deliuer me from bloudgiltinesse o god thou that arte the God of my health: and my tõgue shal sing of thy righteousnesse.

Thou shalt open my lippes O Lorde: my mouth shall shewe thy praise.

for

For thou desirest no sacrifice, els would I geue it thee, but ye delitest not in burnt offring.

The sacrifice of God is a troubled spirite: a broken and a contrite hart O God shalt thou not despise.

O be fauourable & gracious vnto Sion builde the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offringes and oblations: then shal thei offre young bullockes vpon thine aultare.

Glorie be to the father. &c. As it was. &c.

Lorde haue mercie vpon vs
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father whiche art in heauen. &c
And leade vs not into temptation
Aunswere.
But deliuer vs from euil. Amen
Minister
O lorde saue thy seruauntes
Aunswere.
Whiche put their trust in the.
Minister
Sende theim helpe from aboue
Aunswere.
And euermore mightely defende theim.
Minister,
Helpe vs, O God our sauiour.

Aunswere.

And for the glorie of thy names sake deliuer vs, bee merciful vnto vs sinners for thy names sake.

Minister

O Lorde heare our praiers.

Aunswere.

And let our crie come vnto thee.

Let vs praie.

O Lorde, we beseche the mercifully heare our Praiers, and spare all those, whiche confesse their sinnes to thee that thei whose consciences by sinne are accused, by thy merciful pardon maie bee absolued, through Christ our lorde. Amen

O Most mightie God, and merciful father, whiche hast cõpassion of al men & hatest nothing that thou hast made whiche wouldest not the death of a sinner but that hee shoulde rather tourne from sinne, and be saued: mercifully forgeue vs our trespasses, receiue and coumfort vs, whiche be greued & wered with the burden of our sinne: thy propretie is to haue Mercie: to thee onely it appertaineth to forgeue Sinnes, spare vs therefore good lorde, spare thy people, whõ thou hast redemed: entre not into iudgemẽt with thy seruauntes, whiche be vile yearth, & miserable

rable sinners but so tourne thy ire from vs whiche meekely knowlege our vilenesse and truely repente vs of our faultes, so make hast to helpe vs in this worlde, that we maie euer liue with the in the worlde to come, through Iesus Christ our Lorde Amen.

Then shal the people saie this that followeth after the Minister

TOurne thou vs O good lorde and so shal we be tourned: be fauourable, O Lorde, be fauourable to thy people which tourne to the in weping fastyng and praiyng, for thou art a mercifull GOD, full of compassion, long sufferyng, and of a great Pitie. Thou spareste when we deserue punishment, and in thy wrath thinkest vpon mercie, Spare thy people good Lorde, spare theim, and let not thy heritage be brought to confusion, heare vs O lorde, for thy mercie is great & after the multitude of thy mercies, looke vpon vs.

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